# The Christian Century

PUBLISHED WEEKLY


## The Franco-Algerian War

By George W. Shepherd, Jr.

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## A Proposal to Billy Graham

By Reinhold Niebuhr

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## Decade of the C.C.I.A.

An Editorial


AUGUST 8, 1956

## In This Issue

**George W. Shepherd, Jr.**

a member of the Brooklyn College faculty (international relations), leaves this month for a second visit to North Africa. In 1955, after two years spent in Africa, he wrote *They Wait in Darkness* (John Day), which received a race relations award. He has also written a number of articles on African subjects for various periodicals. A Congregational Christian minister, Mr. Shepherd is a member of the foreign policy committee of his denomination's Council for Social Action.

**Reinhold Niebuhr**

takes another look at the issues underlying the revivalistic phenomenon represented in the philosophy and activity of Evangelist Billy Graham and his followers. A previous article appeared in the issue of May 23. An Evangelical and Reformed clergyman, Dr. Niebuhr is the most influential U.S. theologian. He is William E. Dodge, Jr., professor of applied Christianity at Union Theological Seminary, New York city, and editor of the quarterly *Christianity and Society* and the weekly *Christianity and Crisis.*

**William L. Bradley**

is associate professor of the philosophy of religion at Hartford Seminary Foundation, Hartford, Conn.

**Clifton Anderson**

is currently studying for his Ph.D. in political science at the University of California. A former journalist, he served as a Presbyterian lay missionary in the Middle East 1948-53 and for several years had charge of the Arabic publishing program of the American Press at Beirut, Lebanon.

**Allen G. Wehrli**

is professor of Old Testament literature at Eden Seminary (Evangelical and Reformed), Webster Groves, Mo.

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# The Christian Century

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## Coming Events

Aug. 8-12. 7th Annual German Evangelical Kirchentag, Frankfurt/Main, Germany.
Aug. 9-12. Methodist Regional Town and Country Conference, Lake Junaluska, N. C.
Aug. 11-18. American Baptist Convention 13th Annual Mission Conference, Green Lake, Wis.
Aug. 11-18. American Christian Ashram (National Council of Churches Joint Department of Evangelism), Camp Sierra, Shaver Lake, Calif.
Aug. 12-18. United Christian Youth Movement Regional Training Conferences, Sallisaw, Okla.; Elkins, W. Va.
Aug. 12-19. United Christian Youth Movement Regional Training Conference, Winnipesaukee, N. H.
Aug. 12-19. Congregational Christian 6th Annual Conference for Lay Men and Women, La Foret, Colorado Springs, Colo.
Aug. 13-18. Lutheran World Federation First International Conference on Luther Research, Aarhus, Denmark.
Aug. 13-18. Methodist Regional Church Music Institute (Northeastern and Central jurisdictions), Lycoming College, Williamsport, Pa.
Aug. 14-17. Methodist Regional Church Managers Conference, Lake Junaluska, N. C.
Aug. 14-19. American Evangelical Lutheran Church 79th Annual Convention, Muskegon, Mich.
Aug. 14-19. Seventh Day Baptist General Conference Annual Meeting, Alfred, N. Y.
Aug. 15-18. Lutheran World Federation Commission on World Service, London, England.
Aug. 15-18. Methodist Regional Young Adult Leadership Training Conference, Gulfside Assembly, Waveland, Miss.
Aug. 15-22. General Conference Mennonite Church Triennial Meeting, Winnipeg, Man.
Aug. 16-19. Methodist Regional Young Adult Workshop, Lake Junaluska, N. C.
Aug. 18-24. N.C.C. Division of Christian Education 14th International Audiovisual Workshop, Los Angeles.
Aug. 18-25. N.C.C. Division of Christian Education National Religious Drama Workshop, Green Lake, Wis.
Aug. 18-25. American Baptist Convention National Christian Education Workers' Conference, Green Lake, Wis.
Aug. 18-26. Luther League (U. L.C.) Work Camp, New Windsor, Md.
Aug. 19-24. United Christian Youth Movement Regional Training Conference, Augusta, Ga.
Aug. 19-25. Evangelical and Reformed Church 4th Biennial National Youth Council, Salisbury, N. C.
Aug. 19-25. N.C.C. Joint Commission on Missionary Education Ecumenical Missions Conference, Chautauqua, N. Y.
Aug. 19-26. United Christian Youth Movement Regional Training Conference, Williams Bay, Wis.
Aug. 19-26. Methodist Regional Camp Meeting and Evangelism School, Lake Junaluska, N. C.
Aug. 21-24. Fellowship of Southern Churchmen Annual Conference, Fellowship Center, Swannanoa, N. C.
Aug. 21-25. National Lutheran Council Regional Theological Conference, St. Peter, Minn.
Aug. 21-28. American Christian Ashram (N.C.C. Joint Department of Evangelism), Kerrville, Tex.
Aug. 23-27. American Association of Women Ministers 37th Annual Meeting, Covina, Calif.
Aug. 24-25. Baptist Federation of Canada Triennial Assembly, Wolfville, N. S.
Aug. 24-31. United Christian Youth Movement Regional Training Conference, Pawling, N. Y.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

# The Christian Century

UNDENOMINATIONAL

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## *EDITORIAL*

### For the Glory Of Summer

WE BLESS THEE, *Creator God, for this season when the sunlight presses the power of growth upon the earth, when plants and children fulfill their wonderful destiny. We rejoice that in thy heavens nuclear fires blaze to bless and not to destroy; grant that man's discovery of this mystery shall be used with reverence and awe to like good end. Help us to lift our faces to thee as plants raise their leaves to the sun, so that we too shall bring forth good fruit in its season in witness to the Lord of Life. When we grow weary in thy service, make us not weary of it, but re-create us that we may renew our capacity to respond to thy light. At this season when we see the marvels of thy handiwork in lofty peaks or on wide waters, when we walk the cathedral aisles of the forests or stand hushed under the magnificence of spreading sunset or radiant dawn, make our lives a symphony of praise to thee, our Father, and to him who hallowed this earth and us by his presence, our chief glory, Jesus Christ. Amen.*

### Do-Little Congress Heads for Home

WILD MEN remained in their caves during the 84th Congress, and that was something for which to be thankful. They might have been endured however if the Congress had got more work done. Foreign aid got $4.1 billion finally, although most of it goes to military assistance. The farmers were pacified, and a rise in farm prices has quieted their complaints. Thanks to a head-on collision between Negroes and segregationists and their supporters, the nation's needy schools got no help and the school crisis grows worse as it has every year for the last generation. Civil rights got nowhere because both parties used them as a political football. The air force got a bigger appropriation than it wanted and the natural gas companies overreached in their lobbying attempt to slip from federal regulation and got a presidential veto for their pains. Some minor improvements were made in Social Security. Needed water power developments in Colorado and Idaho were defeated. But the Indian Claims Commission was given a new lease on life, the appointment of Wesley C. D'Ewart as assistant secretary of the interior was defeated, and the Colorado river development, which the Navahos earnestly sought, was approved. Now school is out and the congressmen are free to start barnstorming and fence-fixing. In the Senate 32 seats are to be contested; 17 are Republican and not over 5 are secure. In the House all 435 seats are at stake. The nonpartisan *Congressional Quarterly* says Republicans hold 120 vulnerable seats, to 60 such seats held by Democrats. This situation points up the significance of Harold Stassen's courageous effort to persuade the Republicans to name the best possible candidate for the vice-presidency. Control of Congress is certainly one of the most important objectives in the campaign, and the strength or weakness of the man in second place on the ticket could well be the determining factor in the congressional contests.

### Internationalize the Suez and Panama

MORE THAN 13,000 ships traversed the Suez canal last year, of which roughly 4,500 were British, 1,700 Norwegian, 1,100 French, 1,000 Italian, 600 Dutch, 450 Swedish, 400 American, 300 Danish and 300 German. So the waterway is a facility of the maritime world. The same wide diversity characterizes the use of the Panama canal, which carries about half as much traffic as Suez. The basic reason why the world cannot afford to have these canals controlled by any one nation or group of nations is that they are essentially international in character. The French originators of both canals recognized this universal element from the beginning; it was only later that one canal came into the control of Britain and the other of the United States. The nature of the service Suez is called on to render to the world is the main reason why President Nasser's effort to seize and nationalize the Suez canal should not be allowed to stand as the last word. If the canal were a natural resource, such as oil, it could be taken over, as Mexico and Iran, to mention only two countries, demonstrated by their expropriations in past years. But it is an international facility, and should be treated as such. It is therefore encouraging that after the first angry reactions in London and Paris reports indicated Britain and France were turning to the idea of the maintenance of the Suez canal by an international consortium or by the United Nations. Since the U.N. is already in existence, there is no need for a special international body. Egypt's special interest in the canal, which traverses her territory, should be recognized by financial arrangements and by representation on administrative bodies. We hope the United States, which has an important share in the rise of Nasser to power, will support the proposal for internationalization of Suez. The most effective way we can do it is to offer at the same time to turn Panama over to a U.N. canal authority. There is as much logic behind the

internationalization of the one as of the other. Both canals are in need of new expenditures for enlargement; this is a logical time for transition. Meanwhile the development of the Nile is also overdue. If the Aswan dam is not to be financed by revenues from Suez, which are not sufficient anyway, it must be done in other ways. A reasonable proposal looking toward the building of the Nile dam should open the way for the recovery of Suez.

## After Panama—Good Neighbor Again?

NINETEEN of the twenty-one presidents of American republics foregathered for a pleasant week end in Panama and went home. Since the airplane has shrunk our hemisphere as well as the world of which it is a part, none needed more than a day to make the trip each way. President Eisenhower went to sleep in Washington, awoke in Panama. Now that the meeting has come and gone, it seems surprising that such assemblies are not held oftener. This one was made possible because President Eisenhower wanted it to take place and attended it himself. Are such meetings held so seldom because the United States is only spasmodically concerned as to what happens to its American neighbors? After this country became involved in World War II, the charge sometimes was heard below the Rio Grande that the only time we were interested in the "good neighbor" policy was when we were in some kind of danger. That can hardly be said now, unless something is about to happen which the world does not expect. So President Eisenhower's proposed development of atomic power for the peaceable uses of the western hemisphere constitutes an imaginative and welcome new bond. The population south of the border approximates in number the population of the United States. It would be a major innovation in human history if 340 million people in 21 nations could all work together for their common welfare. The only times in the past when that proved possible was in wartime emergencies when we faced a common peril. Peacetime development of nuclear energy for the good of all would be mutual aid instead of something handed down from the Colossus of the North. Prompt creation of a western hemisphere commission of eminent citizens having power to act will constitute an effective reply to those who say the Panama proposal was pre-election politics.

## Bring Back Makarios!

LORD RADCLIFFE has been sent to Cyprus to try to write a constitution for that beleagured island. His task, as the *Manchester Guardian* pointed out, is more than twice as difficult as it would be had he been sent before Archbishop Makarios was deported to the Seychelles Islands. It is harder than it would have been four months ago, when the Archbishop of Canterbury attempted to intervene in the interests of peace. When the plan of dispatching Britain's illustrious emissary to Cyprus was described in the House of Commons by Sir Anthony Eden, reaction in Britain generally was favorable. Some commentators believed the growing restiveness of the country at the continued violence in Cyprus was responsible for moving the Conservative government off dead center, where it had rested for so long. But others pointed out that the meeting of Commonwealth ministers in London had brought home to the prime minister the criticism of the free world and had emphasized the great importance of making Turkey "a consenting party to any solution." The Labor opposition tried to induce Sir Anthony to invite NATO to intervene, but with no success. It then demanded to know with whom Lord Radcliffe was to negotiate in Cyprus. The head of the government was stumped: he could only say he would consult with the governor and officials and "with anybody else who wishes to speak with him." It happens that nobody else wishes to negotiate in the place of Archbishop Makarios, and nobody would dare to speak for him for fear of reprisals. So Archbishop Makarios will have to be brought back. Opposition Leader Gaitskill's opinion that Cypriot terrorism cannot be stopped until this takes place is well established by bitter experience. Moreover the cloud that has been cast by Cyprus on British efforts for freedom on the Gold Coast and at many other places in the world should be lifted. Everybody concerned should be wiser as well as sadder as a result of the regrettable events of the past four months, so it should not be impossible to set up a form of self-government looking toward self-determination, once the right people meet at the conference table.

## N.A.A.C.P. Attacked In Alabama

IN MONTGOMERY a judge of the circuit court issued an injunction against continued operation in Alabama of the National Association for the Advancement of Colored People. To determine whether the injunction should be lifted, he then commanded the organization to produce its records in court. When the N.A.A.C.P. resisted, he fined it $10,000, ordered the records be produced in five days and said the fine would be multiplied by ten if that were not done. The organization has rightly resisted this judicial procedure and is appealing to higher authority. Its chief counsel in Alabama charges that "the whole purpose of the attorney general is to harass and seek to intimidate the defendants and to misuse the documents." Why are the records a point at issue? Roy Wilkins, executive secretary of the N.A.A.C.P. in New York, says: "N.A.A.C.P. members in Alabama and elsewhere in the south have been subjected to economic pressure and personal threats and acts of violence for no cause other than their membership in the N.A.A.C.P. and their support of equality for all citizens. We cannot in good conscience risk exposing our members to such reprisals." He also doubts that Alabama law requires submission of lists of individual members. We hope the N.A.A.C.P. will continue to resist attacks in Alabama and other southern states on its legitimacy as a valid and useful voluntary association of American citizens seeking by legal means to assert and maintain their rights under the Constitution and laws of this free land. The organization is under attack because it has become the chief agency through which Negroes can affirm their rights through appeals to the courts. Its success in appealing the cases which resulted in the Supreme Court's outlawing of segregation in the schools has made

it the main target of the white citizens' councils and others who are determined to maintain segregation at all costs. The N.A.A.C.P. is rendering a service to American democracy in its work, and it deserves support instead of attacks. Its address is 20 West 40th St., New York 18, N. Y.

## Make Campaign Tactics A Campaign Issue!

IF THE ELECTORATE wants a clean political campaign, it can have it. Public opinion is still the final arbiter over candidates' methods of seeking votes, and can quickly make its convictions felt against the toughest "give 'em hell" office-seeker. A channel has now been devised through which advocates of decency in political methods can express their views. It is the Fair Campaign Practices Committee of 8 East 66th St., New York 21. The chairman of this nonpartisan organization is Charles P. Taft, mayor of Cincinnati and chairman of the church and economic life committee of the National Council of Churches. Among the directors are Gardner Cowles, president of the *Des Moines Register* and the Cowles magazine companies, and Anna Lord Strauss, former national president of the League of Women Voters. The committee has worked up a code of fair campaign practices which it intends to ask all candidates to sign. It stresses the importance of clean campaigning and the strength of the voter's desire for ethical campaign conduct. When the committee receives reports of violations of the code, it will seek to learn whether the complaint is founded on an actual violation. If the complaint is found to be valid, the committee will advise the candidate what the charge is and who has made it and invite him to comment on the charge. The committee, without assuming responsibility for judging the truth or falsity of the charge, will then relay complaint and comment to newspapers and radio-TV editors, urging them to investigate the complaint and report on it to the public. This recourse to public opinion is sound and can in time prove effective. The budget of the committee is $85,000 and contributions will help it serve effectively during the fall campaign. We can all "help make campaign tactics a campaign issue," and so contribute to clean politics.

## Quakers Rebuke Congressmen

INTERFERENCE with religious liberty under the guise of investigation for the House committee on un-American activities has been charged by nine Quakers against Representative Francis E. Walter, Democrat of Pennsylvania, and Representative Gordon Scherer, Republican of Ohio. They indict Committee Chairman Walter and his associate in relation to a three-day hearing they held concerning the grant of $5,000 made by the Fund for the Republic to Plymouth Monthly Meeting of Friends. This Quaker group has retained Mary Knowles as librarian despite pressure from the community for her removal. In 1953 Mrs. Knowles invoked the Fifth Amendment after having been identified by an FBI undercover agent as a onetime Communist. Plymouth meeting's refusal to dismiss her was subsequently endorsed by the Philadelphia Yearly Meeting. The signers of the most recent protest to the House committee, one of whom was Clarence E. Pickett, chairman of the Friends General Conference, declare that the congressmen's action is a reflection not only on Plymouth meeting but also on "our whole religious society in Philadelphia." They rightly regard the effort of the chairman of the House committee to subpoena the records of Plymouth meeting "as a serious transgression upon the complete division between church and state which is one of the important foundations of our democracy." These sturdy Friends have rendered useful services in (1) refusing to dismiss a person simply because that person invoked a provision which was placed in the Constitution to make sure nobody could be compelled to testify against himself, (2) calling attention to the way in which congressmen without scruples can violate the very Constitution they claim to protect. It is not too much to ask that even at this late date Congress shall put a stop to probes like the one Walters staged of this Philadelphia church, which was, as the nine affirm, "a travesty on the word 'investigation' and a mockery of the idea of inquiry."

## West Germany Recognizes Conscientious Objection

FOR THE FIRST TIME in Germany's history, the rights of conscientious objection to military service have been recognized. One section of the compulsory draft bill approved by the West German parliament July 6 (see page 926) provides that nonmilitary service may be performed by such objectors in lieu of bearing arms. Reports from Germany indicate that the government plans to work out a system similar to that in the United States. Review boards will be established to receive declarations of conscientious objection and render decisions in individual cases. ¶While this unprecedented step was being taken in West Germany, the East German government rejected a proposal by Bishop Otto Dibelius of the Evangelical Church in Germany that it adopt legislation recognizing the right of conscientious objectors to refuse military service. In a letter to the bishop President Johannes Dieckmann of the East German parliament produced what must be the prize nonexplanation of the year: "If refusal to do military service is given priority as an issue which concerns the whole of mankind, then the problem gets out of focus and may lead to disastrous results." ¶Meanwhile, the National Service Board for Religious Objectors reports that a recent Russian visitor to the U.S. insisted that the 1918 decree setting up provisions for conscientious objection in the Soviet Union is still in force. He himself had performed alternate service in an infectious diseases hospital in southern Russia. The N.S.B.R.O. says other fragmentary reports from Russia indicate that there are indeed still conscientious objectors in that country, and that the treatment meted out in individual cases varies widely. ¶Prefabricated synagogues are now being made available to Jewish congregations. A subsidiary of U.S. Steel is putting the packages together for the Union of Orthodox Jewish Congregations of America. With the current rush on suburban religion almost prefabricating congregations, prefabricated structures will help keep up with demand. ¶Church construction in the United States soars to a new high of $750 million this year, according to the fed-

eral department of commerce. Private schools and colleges are taking unto themselves a record $550 million worth of buildings at the same time. Only hospital construction will be down: from $351 million last year to $275 million this year. All of this is a lot of construction. It is also a lot of campaigns. Churchmen are busy and besieged this year.

# A Decade of the C.C.I.A.

ON AUGUST 7, 1946, about sixty Christian leaders from fifteen countries met in Cambridge, England. They were not drawn together to celebrate the first anniversary of destruction by atomic blast of Hiroshima. Instead they established the Commission of the Churches on International Affairs, to prevent if possible any such thing ever happening again. If the world today is somewhat saner, a little more responsible, a bit more humane than the reeling, spiritually nauseated world of 1946, some of the credit should go to this small but highly specialized agency of the churches. Its largely unheralded ministry of reconciliation in the United Nations and in the other places where the relations between nations are determined could give an effective answer to those who charge Protestant and Orthodox Christianity with being irrelevant to the fateful issues of our time.

The sixty were called together by the preparatory commission for the World Council of Churches (which did not emerge from its "process of formation" stage until 1948) and the International Missionary Council. Their chairman was John Foster Dulles. Secretaries were Walter W. Van Kirk and W. A. Visser 't Hooft. They made Baron F. M. van Asbeck president of the permanent organization and Sir Kenneth Grubb chairman. O. Frederick Nolde, who has developed into an able diplomat in the best sense of that term, is director. Other members of the staff now include Richard M. Fagley and A. Dominique Micheli in New York and Elfan Rees and E. Philip Eastman in Europe. Forty-four persons in twenty-nine countries now constitute the membership of the commission. These are backed by national commissions on the church and international affairs in a number of the 70 countries having member churches in the parent bodies. Some 350 "correspondents" keep the staff alerted to issues. They also gather information and in other ways try to supplement the efforts of the staff.

By its nature the work of the C.C.I.A. cannot be publicized at every step. Some of its most effective activity consists in off-the-record conversations between churchmen and statesmen at the United Nations or in places like Geneva where international conferences meet. Among its early achievements were negotiations concerning what were called "orphaned missions"—Christian enterprises once conducted in Asia or Africa by churches which were cut off by war or destitution from their spiritual offspring. From the beginning the C.C.I.A. helped church agencies which were trying to aid refugees or to recover church property alienated or destroyed by war. Lately it has been concerned over countries which are obstructing religious liberty in various ways. All of this requires discussions with foreign offices and other leaders of government.

But these are necessary housekeeping tasks, not the peacemaking job the C.C.I.A. was set up to help do. That requires, as the churches learned with some difficulty, expert knowledge of the differences which have to be reconciled. It also demands that the churches attain a larger measure of detachment from national interests. In the course of time the C.C.I.A. staff has attained the mastery of technical detail on the great issues of world politics which entitles its members to be listened to with respect by representatives of the nations. In time also John Foster Dulles and Sir Kenneth Grubb, whose identification with the policies of their respective governments was so close as to raise a question as to what this signified for the C.C.I.A., laid down their offices with the organization. There is now no question that this agency stands above the clash of national interests and in the right ways even stands above the East-West division of mankind into hostile blocs. So through their world organizations the churches have found a better means to serve the peace of the world.

Perhaps the most important service of C.C.I.A. has been its behind-the-scenes work in behalf of religious liberty. The details of this effort may never be made known, but it is sufficient to say that in the past decade when so many nations were writing or rewriting their constitutions, the C.C.I.A. has not been oblivious of the opportunity this process offered for religious liberty. In a few instances also the organization has been able to send Dr. Nolde or some other representative to a "trouble spot" such as Korea or the Middle East, bearing the churches' reconciling witness at a moment when critical decisions were being made. Conferences have been held in Beirut in 1951 and 1956 on the Christian responsibility for Arab refugees. C.C.I.A. representatives were present at Big Four conferences in Berlin, at truce discussions in Korea, at some of the talks about Cyprus. The commission is continuously represented at the United Nations headquarters in New York. The C.C.I.A. first suggested the plan that peace observer corps be set up in tension areas. This was adopted by the United Nations. Last week two such observers were wounded in Israeli-Jordan clashes.

Among the issues on which this agency of the churches has been articulate, sometimes effectively so, are the situtation of religious minorities, the demand for the return of Japanese, German and other war prisoners, denials of religious liberty in Colombia, Italy, Nigeria, Kenya and Spain. As an accredited "voluntary agency," it continues these reconciling ministries in the United Nations and works with the specialized agencies of the world organization. It is now undertaking as a church study project the exploration of the Christian contribution to an international ethos. We congratulate this quiet, perceptive international servant of the Prince of Peace and urge the churches to give it more substantial support in funds and cooperation.

# The Franco-Algerian War

By George W. Shepherd, Jr.

WHAT STARTED as a rebellion in Algeria has become a war between France and the Algerian people. France has sought to persuade the world that the conflict is the "guerrilla" action of 15,000 terrorists; but she has already sent 400,000 troops to Algeria and Robert Lacoste, the resident governor general, has asked for 100,000 more. Costs are nearly $3 million a day and have necessitated new tax levies. The recent action of the moderate nationalist leaders—like Ferhat Abbas, president of the Democratic Union of the Algerian Manifesto (U.D.M.A.)—in throwing in their lot with the National Liberation Front, chief rebel party, indicates that all parties are now uniting in all-out war against France.

## I

President Eisenhower and Secretary of State Dulles have supported the statement of Ambassador Dillon in Paris that the United States stands behind France in her search for "liberal solutions" in North Africa. This statement failed to make a distinction between the policy of conciliation that was followed in Tunisia and Morocco and the policy of repression being pursued in Algeria. Thus, in the eyes of Asian and African countries, our policy is one of support for France in the Algerian war. The fact that French troops are equipped with American armaments through NATO, and especially with American helicopters, is in their view only added proof that we too are fighting to preserve colonialism in an age which has repudiated that concept.

The Paris newspaper *Figaro* on March 22 attributed the following statement to General Alfred M. Gruenther, who recently retired as commander-in-chief of NATO: "Although the sending of French troops to Algeria has created a vacuum in Europe, yet it is in the common interest of the security of the free world." Taking the opposite view, Edmund Stevens, a correspondent for the *Christian Science Monitor,* said in his hard-hitting book *North African Powder Keg:* "Our own welfare and safety are involved to the extent where we can ill afford this time to sit on our hands while the French repeat the mistakes of Indo-China. If the French in North Africa dig themselves a grave, it may prove wide enough and deep enough for us all." Given these diametrically opposed ideas, we should stop to consider exactly what is happening before, as so often in the past, we find ourselves embroiled in a conflict from which we cannot escape.

## II

"Algeria is France" is the slogan of Frenchmen both in the mother country and in Algeria, though it is repeated with far less certainty today than six months ago. That slogan explains the difference between the policy France has followed with respect to Tunisia and Morocco and the policy she is pursuing in Algeria. Tunisia and Morocco were protectorates of France, the former having been invaded in 1881, the latter in 1912. But France has been in Algeria since 1830. She regards the Algerians as French citizens and makes much over the rights and privileges they are accorded with this status. The 1,200,000 Europeans there, most of whom are French, fervently assert that Algeria is an integral part of France.

The Algerian nationalists deny that their land can be considered a part of France because the nine million Arabs and Berbers who make up 90 per cent of the population were never consulted about this incorporation and their leaders have always opposed it. They even walked out of the 1947 conference in Paris which redrafted the Algerian Statutes.

Hostility between Algeria and France is no new thing. In the 18th and early 19th centuries the principal industry of the Barbary Coast was pirating. The Bey of Algiers gained considerable renown for his piratical exploits and at one period all the important countries of Europe were paying tribute to him for the protection of their shipping. The French fleet bombarded Algiers from time to time. Once, during the reign of Louis XIV, they were shocked by the reprisal they met: the Algerians aimed a cannon at the French fleet and blew from its mouth the French consul, who was also vicar-apostolic and had been working among the Christian captives in Algiers.

It was this kind of situation that the French finally used as an excuse for their conquest of Algeria in 1830. Officially, it took them four years to subdue most of the country and begin its assimilation to France, although resistance continued long after under the colorful caliph Abd-el Kader. In point of fact, the French never completely subdued all the tribes in the vast southwestern area, which has always been under military rule.

The French claim that Algeria never constituted a sovereign state before their arrival. But Algerians can point to a civilization, centered in Carthage, that was at its height when the Roman legions were subduing the barbarians of Gaul. At the time of the French conquest Algeria was a province of Turkey and was governed by an Arab dynasty which carried on diplomatic relations with all the principal Western powers, including the United States.

More Frenchmen have settled in Algeria than in any other French overseas territory. It is this group, called *colons,* who have from the beginning opposed the reforms and programs that would have obviated the present impasse. The *colons* do not have the same notions of white supremacy as do the South Africans, but they cherish a concept of the superiority of French culture over Muslim culture and civilization which is at the root of the conflict. This idea of French superiority, of France's *mission civilisatrice,* is implanted in the legal and economic structure of Algiers, giving the French minority economic and political control over the Muslim majority. Frenchmen own large estates producing wheat, grapes and other fruit and encompassing 60 per cent of the cultivable soil, while the Algerian peasants eke out a meager living on tiny plots of

arid land, usually far from transportation and irrigation facilities.

The French began the mining of phosphates, iron ore and coal and developed the manufacture of steel and other products of a modern economy. They dominate finance and foreign trade. Algerians have begun to enter some of the lower levels of the economy, but by and large they are laborers in the French vineyard and are increasingly jealous of the wealth of the masters.

The French justify their present role in terms of the benefits of civilization that they have introduced into the country. Algerian nationalists grudgingly admit these contributions but point out that France and the French are the ones who reap the principal benefits. And as the modern European and American cars churn up the dust on the roads in front of the Algerian plodding along with his donkey, he knows no gratitude, only hate.

## III

The combination of a resurgence of Islam with an awakening realization of the possibilities for economic prosperity and political freedom has created the nationalist movement in Algeria which has culminated in the rebellion of the National Liberation Front. Islam is the great force behind all the independence movements in North Africa. The French vastly underestimated the latent power of the religion of Mohammed—a mistake Christians are overly prone to make. The French assumed that Islam and the Muslim culture were decadent and could easily be assimilated to French culture. This has not happened. Indeed the very attempt at assimilation was the fatal error of arrogance that has called out the fanaticism of the Arab revolt, so that the gulf between these two worlds is becoming as wide as it was at the time of the Crusades.

Actually, assimilation might have worked if the *colons* and the vested French interests had been willing to take the Algerians in on a basis of real equality rather than enunciating flowery policies that only masked the system of exploitation. The early nationalist movements, beginning with the Bloc of Elected Algerian Muslims formed after World War I and led by Emir Khalid, asked only that they be given full and equal rights with Frenchmen and sought to ameliorate the conditions of their countrymen. However, the last hopes of this moderate group died when the popular front government of Léon Blum failed to institute reforms. The more militant nationalist group—the Movement for the Triumph of Democratic Liberties (M.T.L.D.), led at that time by Masli Hadj—called for independence for Algeria by gradual stages. It soon won the support of most of the educated Algerians. This group in turn proved too moderate, since it was inclined toward peaceful measures for the achievement of freedom. Hence the National Liberation Front was formed in 1954 under the leadership of tough ex-officers of the French army—men like Mohammed ben Bella, who believe that only revolution can bring independence.

Premier Mollet's government is in a dilemma, caught between the cross fire of the Algerians and the rightist supporters of the *colons* at home. Positions on both sides are hardening. Today none of the nationalist leaders are prepared even to consider France's offer of free elections, after which Algeria's future would be settled. They demand that the principle of independence be accepted before they will lay down their arms. The experience they have had with the French manipulation of election results has made them utterly distrustful of French promises.

In France itself there is some opinion for a conciliatory approach to the rebels. Former Premier Mendès-France is extremely dissatisfied with the extent of the reforms that have been offered the Algerians, though even he does not discuss solutions in terms of ultimate independence. On the other hand, the *colons* have the vigorous support of rightist elements in France, such as the Poujadists, who would like nothing better than to utilize this issue for the destruction of the Fourth Republic. Neofascist gangs organized under the Corps Francs and led by Jean-Baptiste Biaggi, a colonial lawyer by profession, have begun to attack pro-settlement meetings. The Socialists and Liberals are divided and uncertain. The Communist leaders have not come out clearly for independence for Algeria and, while calling for a cease-fire, continue to vote for military suppression in the parliament.

France is in deeper trouble over Algeria than she was in over Indo-China. Some observers fear that this issue will precipitate the rise to power of the strong rightist and neofascist groups, which have thus far been defeated by the middle ground. This middle ground seems to lack the vitality to act decisively and with force to put through a policy of independence for Algeria. It appears unable to face the fact that there is no other alternative to a long, bloody and unjust war. Meanwhile the Muslim world is uniting behind the Algerian rebels, who have their resistance headquarters in Cairo. Leaders of the Neo-Destour and the Istiqlal are members of the National Liberation Front.

The Algerian war may well grow into an international conflict of the most serious dimensions, threatening the peace of the world. Already it is causing in the relations between the West and the countries of Asia and Africa a deterioration that cannot be overestimated. This fall the issues will be brought to a climax in the General Assembly of the United Nations.

From the standpoint of the United States one thing is clear: We cannot afford any longer to be implicated in the military support of the French in Algeria. We should take a definitive stand for a negotiated settlement by the United Nations or an international commission. And we should privately and publicly urge France to recognize the legitimate aspirations of the Algerian people for independence while retaining safeguards for the French minority and continuing close economic ties. The United States, more than any other power, is in a position to bring about a mediation and peaceful settlement of this distressing conflict before it further inflames North Africa and the whole Middle East.

## *Defenseless*

HOW vulnerable a child can be
To fear or sorrow—
For little hearts hold but today,
And no tomorrow.

LESLIE SAVAGE CLARK.

# Proposal to Billy Graham

By Reinhold Niebuhr

I HAVE NO BUSINESS making any proposals to Billy Graham. We are not acquainted. But I share a general approval of his modesty and sincerity in the Christian community and also a certain uneasiness that his type of evangelism may seem to be irrelevant to the great moral issues of our day.

My proposal is prompted by the fact that in the revival which swept the nation a century ago under the inspiration of the great Finney, the abolition of slavery was made central to the religious experience of repentance and conversion. As a result the revival led to the manumission of slaves in some instances and to various abolition movements in others. Warner, in his book *The Anti-Slavery Impulse,* gives us a good account of the reality of this type of evangelism. It sharpened the religious awareness of the central moral problem facing the nation a hundred years ago.

### *Church Lags in Justice*

A hundred years later we still confront the same moral issue, though in a different historical context. The slaves have long since become emancipated. But the Negroes have not been freed from the contempt which the white majority visits upon the ex-slaves, partly because of their color and partly because of their "previous condition of servitude." Men are very slow in their collective life in meeting the elementary norms of the Christian life. They violate the simple commandment "Thou shalt love thy neighbor as thyself." So here we are a hundred years after the emancipation of the slave in a new crisis because our government, based upon a conception of law which makes "equal protection under the law" the cardinal principle of justice, is challenging the mores of the community which incorporated a remnant of the pattern of slavery into its customs.

The Christian church did not seriously challenge these customs. The political community proved itself more rigorous than the Christian community in guarding the dignity of man. The church, as our Negro friends constantly remind us, was the most rigorously segregated institution in the nation. That segregation wittingly or unwittingly gave a religious aura to racial prejudice. Even now, while many a heroic southern minister has defied the congregation and the community in upholding the standards of both the gospel and the law, the church as an institution has lagged behind the trade union movement in supporting the Supreme Court decision.

It would be idle to mention all this were Billy Graham totally unconscious of the moral crisis in our nation on the age-old race issue. Though a southerner, he is "enlightened" on the race issue. He does not condone racial prejudice. But neither does he incorporate the demand of love transcending racial boundaries into his evangelistic appeal. He does not suggest that the soul, confronted with the judgment and the forgiveness of Christ, should regard racial prejudice as an element in the "life of sin" from which the conversion experience redeems. And he does not suggest that among the "fruits meet for repentance" there must be a whole-souled effort to give the Negro neighbor his full due as a man and brother.

A Jewish friend, after witnessing one of Billy Graham's revivals in the city of Richmond, Virginia, made some pertinent remarks about the nature of the revival. "We Jews," he wrote, "are naturally critical not only because such a revival, with its emphasis upon a commitment in religious terms to which Jews cannot subscribe, tends to widen the chasm between Jews and Christians, which common devotion to civic decencies has tended to bridge, but also because the commitment does not include a new attitude on the race issue, which is so desperately needed today." In other words, the revival does not revitalize the Christian faith on the one point where Jews and secular idealists who do not share our faith would find a Christian witness most relevant and impressive.

This Jewish comment is much more searching than the innumerable Christian comments which find Billy Graham's interpretation of the Christian life too simple and perfectionist but counsel the rest of us to be sympathetic rather than critical because, they argue, Billy will bring people into the Christian church, and then the rest of us will have the opportunity to reveal all the duties and possibilities which a Christian commitment implies. These proposals might be relevant to the problem of the relation of a perfectionist version of the Christian faith to all the ambiguities which any man, including the Christian, must face in the realm of international politics. Even in this realm it is clear that Graham's insights, gained as a world traveler, are in conflict with his perfectionist solutions of the problem of the hydrogen bomb, for instance.

### *Minds Dull to Racial Sin*

But these counsels do not apply to the race issue. There the moral dimension of the issue is fairly simple. It is whether the Christian recognizes the validity of the biblical observation, "If a man sayeth that he loves God and hateth his brother, he is a liar." If the issue is as simple as that the question arises why an obviously honest man, such as Graham, cannot embody the disavowal of race prejudice into his call to repentance. Perhaps the answer to that question takes one into the very heart of the weaknesses of "evangelical" Christianity, particularly of evangelical Christianity in its pietistic versions. This form of the Christian faith relies on an oversimplification of the issues in order to create the "crisis" which prompts conversion and the acceptance of the Christian faith. The best way of inducing this crisis is to call attention to some moral dereliction of the person, in which some accepted moral norm has been transgressed and the conscience is consequently uneasy.

The moral transgressions which are imbedded in the customs of the community, the sins which we do not "one by one" but with the approval of our community, are not

such effective means of creating the sense of crisis upon which the revivalist depends. If the "sinner" is to be convicted of involvement in some collective sin, it is necessary to appeal not only to the emotions but to the mind; that is, it is necessary rationally to analyze the social situation, conformity to which means the violation of the love commandment. This is true even in such an uncomplicated problem as the issue of desegregation.

### *Calculations in Justice*

Perhaps this is the reason why revivalistic Christianity has not been particularly effective in challenging collective evil. It grew to power on the frontier, where its moral appeals were limited to the condemnation of drunkenness, adultery and sabbath violations. It may not be entirely unfair to observe that the section of the country in which the present crisis in race relations is most acute is precisely that section which has experienced annual "revivals," all calculated to "redeem" the sinner and guarantee the perfection of a truly "committed" soul.

I well remember a rather pathetic experience more than a quarter-century ago in Harlan county, Kentucky, at the time when industrial violence engulfed the county because of a strike by its miners. Their wages were very low because that was the only way the Kentucky mine owners were able to meet the competition of the Pennsylvania coal fields. The middle class community was solidly arrayed behind the mine owners. We, who were members of a church delegation, met with the ministers of the county in order to convince them that it was dubious for the middle class community to be so indifferent to the plight of the miners, simply because they felt that the community itself was endangered by a higher wage scale.

These calculations in justice, which touched the collective interests and challenged the moral complacency of the middle class churches, were quite beyond the moral comprehension of the Harlan county ministers. We were assured that they had just had a collective revival in the town and would have another one; and that these revivals were bound to generate the kind of Christian perfection which would make the collective sins we spoke of quite impossible. The ministers were naively good men who did not think in terms which were even remotely relevant to the moral issues their community faced.

### *Lost with the Social Gospel*

The only difference between the situation a quarter-century ago and now is that Protestantism as a whole was then informed by the social gospel and regarded the viewpoint of the Harlan county ministers as a quaint vestige of an outmoded form of piety. But now, whether because of the many personal excellences of Billy Graham or because of a widespread naive enthusiasm for any kind of religious revival, we have official church federations committing themselves to this kind of revivalistic Christianity, assuring us that if only Billy can bring the people into the Christian fold, the ordinary pastors can then proceed to instruct the new recruits in the full implications of the Christian life.

There is more hope that Graham himself will see the weaknesses of a traditional evangelical perfectionism in an atomic age than that his clerical and lay sponsors, with their enthusiasm for any kind of revival, will see it. For Graham is a world traveler and a very perceptive observer of the world scene with its many collective problems. His instincts are genuine and his sense of justice well developed. He could embody the cause of justice—particularly where it is so closely and obviously related to the love commandment as on the race issue—into his revival message. The only thing that could prevent such a development is that it is contrary to the well established "technique" of revivalism. That technique requires the oversimplification of moral issues and their individualization for the sake of inducing an emotional crisis. Collective sins are therefore not within the range of a revival. It may be that Graham is good enough to break with this traditional and obvious technique. In that case he would cease to be merely the last exponent of a frontier religious tradition and become a vital force in the nation's moral and spiritual life.

# Only the Local Is Universal

EDITOR THE CHRISTIAN CENTURY:

SIR: A man in a train crossing Nebraska was reading a newspaper published in Lisbon Falls, Maine. His seatmate expressed surprise. "I didn't know you came from Maine."

"I didn't. I've only been in Maine once in my life."

"Then why on earth do you read that sheet? Isn't it horribly local?"

"That's why I read it. You've got the right adjective but the wrong adverb. It isn't 'horribly' local. It's beautifully local."

It really was. The paper was the Lisbon Falls paper, edited by John Gould. It is as local a product as blueberry pie. For that reason it has readers all over the country. It is so local that it has a universal interest.

That may sound off base, but it is true. Only the local is universal. Literature in all the centuries attests it. The concrete, specific, local thing has a survival value far surpassing that of the abstract in general. As Oliver Wendell Holmes put it, "Identification with a locality is a surer passport to immortality than cosmopolitanism." The local is the only thing of interest in all the nooks and corners of the map and the calendar. In fact, the only thing of no universal interest is the universe. A friend of Goethe's, Johann Heinrich Merck, wrote: "Everything for the ancients was local, for the moment, and that is why it became eternal. We write at random for everybody, for dear posterity, and just because of that, for no one." That extremely local person Thoreau stated the truth with pungency: "A writer who does not speak out of his full experience uses torpid or lifeless words, such as 'humanity,' which have a paralysis in their tails."

All this is as old as the hills, but important to remember, for there is always at work a tendency to strip both literature and religion of their localism, which gives them a local habitation and a name and hence, power. From its hour of birth Christianity has had to struggle against those distortions which would have evaporated it into gaseous generalities, remote galaxies of substitutes for fact and

exact thought. We are fond of saying that Christianity is a universal religion. That is true, profoundly true. But Christianity is also a *local* religion. It is localized in a specific corner of geography and history. It is not the worship of the Good, the True and the Beautiful. Here is its localism: "Born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried." It was very local stuff: "He came to Nazareth, where he had been brought up." Its ethics began in local situations: "If you do not love man whom you have seen, how can you love God, whom you have not seen?" So there has been a continuous fight against those most dangerous heresies, like Gnosticism, which would have dissolved Christian faith into a haze on the far horizon. Christian faith is not, as so many seem to be making it in our day, a journey into fog.

Two things among others emerge. One is the danger that the ecumenical church movement, in the prophecies of some of its promoters (those who are called by a recent writer the "Ecumenical Rover Boys"), may lose its powerful localisms and evaporate into a generalized jargon. As one of the great leaders of the world church, Bishop Berggrav of Norway, said after a deluge of oratory at Evanston in 1954: "The word became theology and dwelt among us."

There is also to be marked anew the powerful compulsion which is laid on everyone who tries to communicate the gospel in our time: to bring the truth out of the everywhere into the here.

Yours,

SIMEON STYLITES.

# *REVIEWS*

## Reconciling Pragmatism

TOWARD A MATURE FAITH. *By Erwin R. Goodenough. Prentice-Hall, $2.95.*

IN A BOOK obviously intended for the mass market Prof. Goodenough presents his apology for an ancient faith in a scientific age. The book logically divides itself into two major sections, the first three chapters being the elaboration of a pragmatic method and the final five an application of that method to traditional Christian concepts (faith, hope, love, salvation, Jesus). The method of course determines the manner in which the author must approach such themes as faith, hope and love, and it is significant that he does not attempt to define them, but rather writes in terms of the manner in which they function. Because of this, perhaps, the earlier part of the book is far superior to the latter.

In seeking to account for the great difference between the convincing quality of the first three chapters and the vagueness of the last five, one may conclude that the method makes such a result inevitable. For Goodenough seems to have adopted the pragmatic approach as a means of reconciling the religious convictions of his childhood with the scientific interest of his maturity. By rejecting the theological expressions of his parents, who were fundamentalists, he has satisfied the requirements of the scientific mind; by asserting the psychological validity of their faith, he has remained loyal to them as persons. Their values were sound, but their manner of expressing those values will not stand up today. Keep the values but frame them in different symbolic ways and you can have both the faith and the doubt. The test will always be a pragmatic one: how well does it work for you and for society?

For example, Dr. Goodenough tells us that we cannot know God as he truly is, but we can know him in terms of projections of our visions and dreams. We may ask, Is it God whom we know thereby, or merely the projection? Goodenough's answer is significant: "Much that God has stood for in the hearts of our ancestors we can discard, but essentially the conception of God has been a way of teaching the race that love and the other virtues are the only constructive ways of living for the individual and the race. God is no illusion. He is a marvelous form of projection by which we perceive the truth, as is the law of gravity" (p. 47). We cannot get beyond the guidance of our dreams, the author maintains, and therefore the problem is simply one of finding, or even creating, the best dreams by which to live. The vision of the risen Jesus is the most creative one in history, we are told, and by accepting this dream as our own we shall be able to recreate ourselves.

Goodenough is at his best in the illuminating and truly moving personal sections of the book, in which he reveals his own spiritual travail in terms of depth psychology. Many readers will find great help here. He frankly admits that his answers will appeal to some and be distasteful to others. The question confronts one, however, whether personal taste is a sufficient criterion for the Christian faith.

Perhaps the only alternative to the pragmatic test is one of theological content rather than psychological method. For it has been the assertion of Christianity since the beginning that in Jesus Christ we have the antithesis of dream, vision, myth or symbol: we have a historical event of transforming significance. Ultimately we must come to terms with this objective event and accept it or reject it; we cannot reshape it to suit ourselves. It stands over against us as history, and our salvation is possible simply because God has acted in history through the incarnate Lord of history. In faith we affirm this witness of the Bible and the church; and thus our faith is not in a method, as Goodenough suggests, but in a statement which has specific theological content.

Such a criticism of Dr. Goodenough's book is one which he himself holds to be a possible alternative to his own approach. It is a criticism of his method, and though we can learn from one another and hold a sympathetic attitude toward each other's point of view, we are forced to agree to disagree. Many there are who will benefit from reading this book, but it seems to this reviewer to fall short of providing an answer to the unbelief of our day.

WILLIAM L. BRADLEY.

## Richly Woven

MID-EAST: WORLD CENTER. *Edited by Ruth Nanda Anshen. Harper, $6.50.*

IT IS rewarding to view the Middle East through the eyes of sympathetic observers who see this fascinating region not as a peripheral "problem area" but rather as a central link in those concatenations of hopes and fears which give a measure of unity to our disordered world. Charles Malik, the Lebanese philosopher and diplomat, has likened the modern Middle East to a mirror which will reflect whatever face the West chooses to show it. Most of the contributors to *Mid-East: World Center* would seem to share Malik's belief in the essential oneness of East and West, and their efforts in this 386-page volume are directed toward increasing Western awareness of the Middle East's sociocultural development.

This is a book written by experts—17 of them in fields ranging from anthropology and art to international relations and Islamics—and yet it is an enjoyable book to read. Pedantism dulls the appeal of but one contribution (Louis Massignon's essay on the Arabic language). The writers generally succeed in communicating their ideas, and occasionally their enthusiasms as well. In one of the last essays to come from the pen of the late George Sarton the study of the history of science is presented as a thrilling pursuit. E. A. Speiser and Jack Finegan write competently of the Near Eastern religious experiences which culminated in Christianity. Readers of E. E. Calverley's thoughtful remarks on Islam may be encouraged to seek out other studies by the editor of the *Muslim World*. George Len-

czowski examines, thoroughly and with original insight, the contemporary political institutions of the area. Another well documented and informative examination of present-day developments is Charles Issawi's appraisal of social and economic conditions.

Since this book is certain to be read and consulted long after today's crises have faded away into history, the editor was wise in avoiding a "back of the headlines" approach. The controversies centering around Palestine and North Africa are shunned. Space is, however, allotted an article on Middle Eastern oil and another on the importance of the Middle East in global strategy. One wonders why it was considered necessary to reiterate the obvious: the West's "stake" in the Middle East. In another article, the specter of communism is flaunted but not floored; Bernard Lewis is indecisive concerning Islam's receptivity to communism, although—curiously enough—he is untroubled by indecision when he characterizes Islam as innately hostile to democracy. His pessimism, it should be noted, is not shared by the majority of Western students of Islamic thought.

As is the case in most symposiums, contributions to *Mid-East: World Center* vary in scope of content and in quality. However, the attempt at a many-faceted interpretation of the Middle East is of real value and the book is a worthy addition to the "Science of Culture Series," of which it is the seventh volume.

CLIFTON ANDERSON.

## Wishful Scholarship

WHAT MANNER OF MAN WAS MOSES? *By Fernand E. d'Humy. Library Publishers, $3.75.*

THE QUESTION which is the title of this book is not answered by the book itself. Instead the reader becomes acquainted on almost every page with the author's automatic mind-set, his literal belief in the words of God's promise to the Patriarchs and his naive assumption that every individual Israelite throughout the fixed 430 years of the sojourn in Egypt was constantly working at the job of producing the multitudinous progeny required to vindicate God's promise that the descendants of the chosen patriarchal family should be as numerous as the stars of heaven.

The chapter headings are ambitious and misleading, often promising more than the chapters contain. To illustrate: Chapter 1, entitled "Prenatal Influence," is almost totally occupied with Joseph's dreams, especially the predictive dreams concerning the fat and lean ears and kine. Thus the chief "prenatal" influence on Moses' personal character comes from a time 400 years before his birth.

The author's diction and thought are curious and amateurish; e.g.: "Not only were the prophetic dreams [Joseph's] fulfilled, but they germinated influences in Joseph's brothers which became the unintentional means of propelling the prophecies into realization" (p. 18); or again: "Pogroms which shock the world come about by the innate desire for security of the race, coupled with the fact that they never become wholly assimilated by the peoples with whom they mingle" (p. 21).

D'Humy's "historical" identifications—e.g., of the biblical Pharaoh's daughter with Hatshephut—are the result of wishful thinking rather than objective historical study. Thus he decides on the 16th century B.C. as the time for Israel's deliverance from bondage and the exodus from Egypt (pp. 37-38)—a date responsible scholars no longer accept. So also his geographical assumptions and identifications are often open to question; e.g., that "Memphis, the metropolis of Egypt," was near the land of Goshen where Amram, Moses' father, "resided in a modest cottage." On the whole our author relies eagerly on the imaginative descriptions of Josephus as though they were the authentic account of an eyewitness to events and details unfortunately omitted from Scripture itself. Throughout, d'Humy homilizes at great length on every phase of God's plan for his people everywhere and on the inevitable nexus between spiritual cause and effect. And always he seems to bask benignly in what his own "clear" literary demonstrations have "proved."

Fortunately, one might say in summary, the author is rooting for the right side. But his reasons for doing so include a mass of materials and deductions that are inaccurate, queer and unconvincing.

ALLEN G. WEHRLI.

# *CORRESPONDENCE*

## Praise for 'Latimer'

SIR: Among the many cogent articles which have appeared in your publication this year, none, in my opinion, had more merit than E. K. Ellis' poem "Hugh Latimer" in your issue of July 4. That was strong poetry. I have read and reread it—"The mountain's height repaid the toil of climbing."

May I suggest to my fellow clergy that they go back to that issue and reread the poem. It's a classic. Don't pass it over as the "clucking of hens." A studied rereading might "gain the vision of the face of God."

VINCENT C. FRANKS.
St. Andrew's Episcopal Church,
Jackson, Miss.

[Readers who, like Dr. Franks, appreciated the Ellis poem will be interested to know that Cambridge University Press has published it in booklet form. Copies may be ordered from the American branch of the press at 32 E. 57th St., New York 22.—ED.]

## Clergymen in the Air

SIR: As vice-chairman of the Interchurch Transportation Committee representing 34 denominations and about 70 million church members, I can correct some of the statements in your editorial "Look This Gift Horse Squarely in Mouth" (June 27).

Senate Bill S. 3149 adds the words "ministers of religion" to a list of persons to whom airlines are *permitted* to grant free or reduced rate transportation. Ministers are not set apart any more than any other group in the list. On June 7 the Senate passed S. 3149 with the amendment recommended by its committee on interstate and foreign commerce so that the insertion read: "ministers of religion on a space-available basis." This amendment does set ministers apart from the other groups in the list, since the others are not limited to space available.

The amended bill then went to the House, where on June 18 it was passed with the following amendment: "Any air carrier or foreign air carrier, under such terms and conditions as the Board may prescribe, may grant reduced-rate transportation to ministers of religion, except that such a carrier may not grant such reduced-rate transportation during any period with respect to which it receives any compensation, determined under section 406 of this act, which is payable by the Board pursuant to Reorganization Plan No. 10 of 1953." In effect, the bill as it now reads allows airlines which so desire to grant *reduced rates* to ministers of religion on a space-available basis, provided they do not receive cash subsidies from the federal government. The Senate on June 21 received the bill back and proceeded to reject the House amendment. The bill has now been referred to a joint Senate-House conference committee which will attempt to work out the differences between the versions and then report back to their respective bodies.

The transportation directors of the 34 member denominations of our committee believe, from their experience, that the principal use of reduced fares on airlines would be made by ministers and denomination officials with nationwide or regional responsibilities traveling on church business. Individual ministers traveling at their own expense would not normally take airline trips except to denominational meetings. Our denominational officials, however, such as bishops, executive secretaries, field men and missionaries, must travel almost constantly and a reduction in their fares would mean that the churches as a whole could accomplish more than otherwise would be possible with the same amount of money.

The "big four" airlines—American, Eastern, TWA and United—according to the Civil Aeronautics Board's report, fly with approximately 65 per cent of their seats filled on an average flight. The medium-size airlines fly with about 55 per cent of their seats filled, and the local service airlines with about 45 per cent. . . . If the bill goes through as currently written, unsubsidized airlines will be allowed, if they so desire, under Civil Aeronautics Board regulations,

to grant reduced fares to ministers on a space-available basis. At the present time, only the small local service airlines carrying 7 or 8 per cent of the business are under subsidy. The Civil Aeronautics Board is working to get even these small airlines, serving small towns, off federal subsidy. The overseas airlines are still largely under subsidy, but their profit pictures are improving and it is hoped that they will be off subsidy in the near future.

I believe that on examination of these facts you will take a different attitude toward the legislation.

James B. Hoge,
Vice-Chairman.
Interchurch Transportation Committee,
Chicago.

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SIR: You are keen in your analysis that the "space available" provision of Senate Bill 3149 (June 27) to provide clergy rates on the airlines undoes its principal usefulness. Why, though, the sanctimonious opposition to clergy fares on airlines when you take no such stand against clergy fares and passes issued by the railroads?

Titus A. Frazee.
Oregon Temperance League,
Portland, Ore.

## Reporting the Lutherans

SIR: For objective reporting of national church conventions your reporter Gill does a most excellent job. His observations are interesting, penetrating, stimulating. I appreciated his report on our own Methodist General Conference as an antidote to the more obvious reports in our own church periodicals. This type of coverage makes the Century valuable to us.

But for goodness' sake, let somebody besides Gill go to the Lutheran meetings. There he becomes a different person. They deserve the same type of critical appraisal the rest of us get.

Wm. C. Stewart.
Paulding Methodist Church,
Paulding, Ohio.

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SIR: Thanks for what I thought was a very objective, fair and, to me, helpful analysis of our Lutheran situation in America.

Ed. Driscoll.
First United Lutheran Church,
Hammond, Ind.

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SIR: Dr. Gill's pen is both warm and astute. I appreciated his reporting of our Evangelical Lutheran convention more than I can express. And I am happy that he was on hand to see our church at last rise and free itself from this sectarian discomfort which has plagued us for three quarters of a century.

Two years ago I told an inter-Lutheran conference, at which our friends from St. Louis were represented, that during most of my life I had been robbed of the church. I had been given Christ, as if in some private tryst, and I had been given the Lutheran Church; but I had been robbed of the Great Church which every Sunday I had confessed in the third article of the Apostolic Creed. Paul's glorious statement, "Christ loved the Church and gave himself for it," had found no response in my mind or heart. I may be forgiven for thinking the Lutheran regiment is the best in the army if only I have loyalties and passions that surmount the regimental ones, and if I have the good sense not to foment civil war among the regiments. Well, I think as an E.L.C. we are on the way to rediscovering the Great Church, and God be praised!

Alvin N. Rogness,
President.
Luther Theological Seminary,
St. Paul, Minn.

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SIR: Re "Missouri in Motion?" (July 18): as one who shares with you the willingness to supply O. C. J. Hoffmann with "all the votes anytime," may I commend you for a lucid and forthright review of the main issue in my denomination's 43rd triennial convention.

On the one hand you observe that the Missouri Synod can be counted on to stand pat. On the other, you say that wherever it goes, it goes overboard. If Missouri does seem to stand pat by not going overboard in the ecumenical movement, it is because there are so many in synod who do not know how to swim. Yet.

C. E. Huber.
Faith Lutheran Church,
South Bend, Ind.

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SIR: Thanks to Mr. Gill for his charity and optimism in reporting the Missouri Synod convention at St. Paul. His analysis reflects rather accurately a viewpoint held by many of us from "Missouri."

Paul W. Lapp.
St. Paul's Lutheran Church,
Glen Burnie, Md.

## Setting It Straight

SIR: George W. Carpenter, executive secretary of the Africa committee of the Division of Foreign Missions of the National Council of Churches, has called my attention to a misrepresentation of a proposal by his committee which was taken up by the Congo Protestant Council at its annual meeting in February and reported by me in your issue of June 6.

What was represented as a proposal by the Africa committee to establish a central union theological school in the Belgian Congo was actually a proposal to the principals and faculties of *existing* theological schools that they consult and plan together so that the whole range of needs may be met cooperatively to the best advantage. The committee's idea was not to impose its views on anyone, but to suggest the consultation, realizing that it is on the field that the decisions for united efforts of any kind must be made.

Mention was also made of a Methodist offer of $50,000 toward such a union enterprise. This offer was not restricted to the Congo, as implied, but concerned all of Africa south of the Sahara. The money was to be used not to build any institution but, contingent upon acceptance and participation of other boards, to strengthen libraries, to provide scholarships for more adequate training for faculty members, to provide for visiting faculty members and, generally, to stimulate more efficient and adequate planning.

Your reporter was relying on others' reports, which may or may not have reflected the spirit of the council discussion of the proposal. He is sorry to have embarrassed Dr. Carpenter and wishes to apologize for not more adequately checking the matter.

Lawrence Robinson.
Methodist Mission,
Mutoto, Belgian Congo.

## Neuberger—Pro and Con

SIR: You have certainly done a great service for the American public by publishing "Principles or Party?" by Sen. Richard L. Neuberger of Oregon (July 18). In this election year when politicians of both parties will seek to dethrone reason and place in its stead emotions which blind us to everything except the party with which we are affiliated, it gives us all a most heartwarming assurance to know that there are such men in high offices of our government as Sen. Neuberger who place principles before party, popularity and fame.

I wish every American could incorporate the article into his thinking and let it be a guide to him as he goes to the polls this November.

Edward C. Hook.
Anderson Theological Seminary,
Anderson, Ind.

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SIR: You display incredible naiveté in publishing Neuberger's violently partisan article with its apologia pro Morse. Perhaps you were gulled by Neuberger's "Yet it is always easier to diagnose somebody else's frailties than to be even aware of our own." . . . "The Devil a saint would be."

George Elias Wisewell.
Seattle, Wash.

## What, No Mass?

SIR: The Editorial "The High Road and the Low Road" (July 25) completely misses the point in regard to the stand of the American Church Union. The A.C.U. is not interested in making the Church "royalist," but in safeguarding our Catholic Heritage—Apostolic Succession, the Priesthood, the Sacraments of Confirmation, Penance, Unction, and Holy Orders. The Episcopal Church is not another Protestant denomination but a valid and historic Branch of the visible Holy Catholic Church.

James Brice Clark.
St. Barnabas Church,
Omaha, Neb.

[The above letter would have lost so much had we reduced it to our usual "low" style of capitalization that we present it as received. —Ed.]

# NEWS of the CHRISTIAN WORLD

## German Churches Stand Together

**In Special Session, Synod Representing East and West Refuses to Sanction Any 'Declaration of Loyalty'**

BETHEL-BIELEFELD, WEST GERMANY, July 5.—At the insistence of its East German members, the synod of the Evangelical Church in Germany held an extra session in Berlin at the end of June. The synod's 120 lay and clerical members are elected from among and represent the members of 27 regional churches in both East and West Germany. Together with the Council, the church's executive arm, they bespeak the unity of the Protestant church in divided Germany.

The desire for an extra session arose from two factors: the increasingly difficult problems faced by the hard-pressed section of the church which lies in the Soviet Zone, and the demand by that zone's government and press for a "declaration of loyalty" on the part of the Protestant church. That demand, publicly voiced through the past months, is no doubt prompted by East Germany's desire to be recognized as a state by a body as influential as the church—especially since such recognition has been forthcoming from few Western or neutral nations.

*No 'Declaration' Possible*

The special session could discover no reason to sanction such a "declaration of loyalty." It declared that the state, no matter what its form, is ordained by God to keep order and prevent chaos, and that the church must respect the state and comply with the command in Romans 13. However, it added, loyalty of church to state is limited by the overriding rule that one must obey God rather than man. The gospel cannot be coupled to any one kind of world view, whether of East or West. Thus the church cannot in conscience salve any state's conscience and implicitly sanction all its measures wholesale by issuing a formal "declaration of loyalty."

The synod adopted unanimously a resolution urging that Germany be reunited. Acknowledging that there are no specifically religious reasons for such a move, it insisted that the principle of neighborly love calls for ending a state of affairs which produces conflict among a large section of the German people and, in addition, gravely threatens the unity of the church itself. The synod stressed the fact that the division of Germany into two sections is a provisional arrangement, and urged that all Germans be given a chance to determine their common form of government in free elections. It drew up a number of concrete proposals for achieving this aim.

*Frank Criticism from the East*

The synod having been called at the initiative of the East German members, their present position was discussed at length. A report prepared by churchmen from the Soviet Zone was read, then adopted as the basis of action. With uncommon frankness, it told of "methodical repression" and of the "damage" done to the church in East Germany. It cited the one-sided, atheistic and materialistic orientation of instruction in the schools, the barring of highly gifted children from higher education because of their religious convictions, the closing of theological seminaries, and the fact that many young people are forced to undergo a secular youth dedication designed to replace confirmation and involving a confession contrary to their faith.

The East German churchmen's report further pointed out that church rallies are banned or made subject to "special permission," and that some religious periodicals have been banned while others have had their editions strictly limited. Religious services have been prohibited or impeded in prisons, homes for the aged, hospitals and other state-run institutions, and church foundations have been taken over by the state. The report laid special stress on the fact that the repeated attempts to persuade ministers and church members to act as political informers serve to obstruct any attempts at church-state understanding.

*For Constitutional Freedoms*

On the ground of the abuses cited in the report, the synod asked the East German government to return to constitutional practice and grant the church the freedoms called for by such practice. It urged that authoritative negotiations be initiated with the church so that the situation may be resolved.

The members of the synod voiced grateful testimony to the closeness of the ties which bind them to Christians of other nations, and their churches to churches abroad. They asked ecumenical Christianity to continue to help prevent the rise of "narrow national or ecclesiastical trends." Said their formal statement: "As members of world Christianity, we are united in the effort not to be cut off by our partition from our relations to our Eastern and Western neighbor nations."

*Against Military Conscription*

Finally, the synod treated the problem of military conscription. There is no such conscription in the Soviet Zone, but legislation to enforce it in West Germany has been introduced in the Bonn parliament. Hence it might seem that the issue is one to be considered exclusively by the West German churches. The synod, however, was convinced that this also is a matter in which the unity of the church should be upheld. Even questions which concern mainly one section of the country, it said, should be deliberated and acted upon by the whole church, regardless of the iron curtain.

So in spite of crosscurrents of opinion and theological standpoints, the unity of the church was again demonstrated. The synod appointed a five-member delegation to represent to the West German government its grave concern over quick rearmament and to point out the possible ill effects the introduction of military conscription in the West might have on the East German scene. It also instructed the delegation to appeal to the Soviet Zone government not to exert pressure on young men to enlist in that zone's "national army" or to take part in premilitary training. FOCKO LÜPSEN.

[The day after Dr. Lüpsen sent his report the West German Bundestag approved a law to subject all men over 18 to compulsory military service. Its action came after bitter debate, the longest in its history.—ED.]

## Recorded 'Helps' Tax Phone Lines

**Seattle Church Forced to Install More Facilities to Meet Requests for Inspirational Messages**

SEATTLE, July 24.—Some weeks ago University Presbyterian Church here installed a special telephone line to carry an inspirational message recorded by its pastor, L. David Cowie. So many people dialed the number that for five hours after the installation the line was jammed. Fuses were blown and automatic equipment broke down, throwing the local telephone exchange into "disaster service." Three more lines were installed to carry the message. By the third week, more than 2,000 calls were being received daily, and around 800 were being turned away by a "busy" signal. A local businessman, faced with a difficult decision, placed a call and was so impressed by the message that he persuaded his firm to underwrite the cost of installing another three lines to carry messages prepared especially for businessmen.

**Vacation Bible Schools Enroll Thousands**

The Spokane council of churches has just completed its 19th year of weekday Bible schools. Thirty-two schools were attended by 5,475 boys and girls in the 3rd, 4th, 5th and 6th grades. They represented 52 religious groups. In addition to 12 paid teachers, around 600 volunteers assisted by escorting the children to and from the churches. The classes for retarded children are continuing to grow. Georgia H. Scott has served as supervisor of the schools for the past 12 years. . . . At Yakima, over 2,000 children registered for the 35th annual vacation Bible schools sponsored by that city's council of churches.

**Congregational Volunteers Erect Summer Camp**

On a 121-acre tract surrounding a lake near Port Orchard, more than 60 volunteers have been at work on a lodge and other buildings to be known as Pilgrim Firs Camp. A project of the Washington Congregational Christian conference, the camp was made possible when a woman interested in youth gave $30,000 to purchase the site. So far volunteers have contributed more than 1,300 man-days in developing the camp. When completed the buildings will accommodate 150.

**Church Council Honors Religion Editor**

The Seattle-King County council of churches recently honored E. J. Mitchell, for the past 24 years church editor of the *Seattle Post-Intelligencer*. Its citation read, in part: "In deep appreciation for years of meritorious service as a reporter of religious news." Mr. Mitchell has been on the paper's staff for 27 years, 24 of them as church editor. At the recent annual meeting of the National Religious Publicity Council in New York, he was named a council fellow of that organization. An active layman, Mr. Mitch-

ell is a member of the Presbyterian Church, U.S.A. . . . The Seattle-King County council recently sponsored a luncheon addressed by J. Robert Nelson of Geneva, Switzerland, executive secretary of the World Council of Churches' Commission on Faith and Order. "Prejudices and misunderstanding among churches must be broken down to achieve unity in the fellowship of Christ," he said. "We speak of unity not as an amalgamation of all the churches under a hierarchy; we are studying and talking in terms of oneness in Christ, whether it be visible or spiritual unity." Dr. Nelson also met with the Northwest study committee here.

**Consider Ecumenicity at Local Level**

The 14th annual interdenominational conference sponsored by the Washington-Northern Idaho council of churches was held at Seabeck the last week in June. Present were 178 delegates representing 14 denominations and 44 communities. The conference theme, "Ecumenicity at the Community Level," was keynoted by J. Quinter Miller, assistant general secretary for field work of the National Council of Churches. Don Newby of the N.C.C.'s United Christian Youth Movement directed the youth program. The conference brings together youth and adult leaders, lay people and clergy to study together and to develop plans for the ongoing work of the council.

**Methodist Retirement Home Expands**

A $1.6 million expansion program is under way at Wesley Gardens, Methodist-sponsored retirement home at Des Moines, Wash. An addition to the central residence hall will accommodate 142 persons and provide for a 30-bed infirmary, a social hall, a dining room, a kitchen and quarters for employees. Ninety-four persons now live in the main building and 28 in cottages on the grounds. The present buildings, erected in 1954, cost $750,000. Willard E. Stanton, a minister, is superintendent. Rose Glass, social director of Wesley Gardens, was honored recently by being named national "Teacher of the Year." Miss Glass, retired after teaching in the public schools for 47 years, has always been an ardent church leader. Many of her former pupils—among them John Considine, movie director—came to the ceremonies in Los Angeles at which she was presented with the "golden apple," symbol of good teaching, for her "outstanding contribution to the educational field and the inspiration she brought to so many youth."

**Personnel Items**

At its 68th annual meeting in Pullman, the Washington Congregational Christian conference elected as moderator Martin L. Goslin, minister of Plymouth Congregational Church here. He succeeds B. J. Dahl of Chewelah, a state senator. . . . Trustees, faculty, students and alumni of Seattle Pacific College (Free Methodist) recently honored C. Hoyt Watson on his completion of 30 years as president. They presented him with a new automobile. Under Dr. Watson's administration the college enrollment has increased from 112 to 1,199. . . . James W. Bell has resigned after five years as director of the Westminster (Presbyterian) Foundation at the University of Washington. In September he is to begin his new work as counselor


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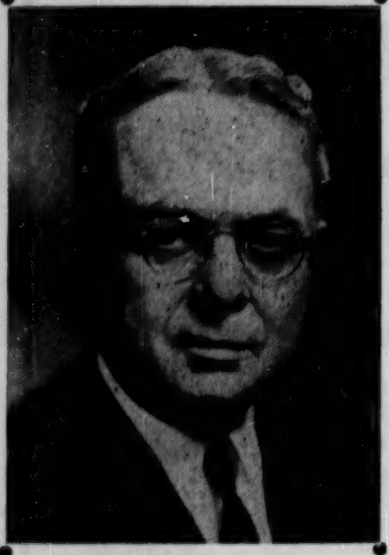

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to Protestant students at Columbia University, New York city. The new $85,000 Westminster House built under Mr. Bell's leadership was recently dedicated. Mrs. Bell has served as president of the local branch of United Church Women and as vice-president of the Seattle-King County council of churches. . . . John Huston, youngest son of retired Bishop S. Arthur Huston of the Episcopal diocese of Olympia, was recently ordained to the ministry and assigned to Epiphany parish here. . . . Robert R. Owen, pastor of Fairmount Federated Church since 1930, has accepted a call to the Huron, S. D., Congregational Church.

### And So Forth

Twelve Methodist young people, five of them from this state, left by plane June 18 to spend six weeks in volunteer service building facilities for the Methodist Eagle River summer camp near Juneau, Alaska.

Before taking over his official duties as Seattle's new mayor June 4, Gordon S. Clinton attended a special early morning chapel service at First Methodist Church, of which he is an active member. The service, conducted by Cyrus E. Albertson, pastor, was attended by many outstanding civic leaders, among them a number from city hall. Mr. Clinton has been superintendent of First Church's Sunday school and president of the Methodist city union.

A liquor concern offered $7,000 to the Seattle park board for support of the local symphony's summer concerts in the city parks. But when public opinion registered against the proposal, the board turned down the offer. The Seattle presbytery passed a strong resolution opposing sponsorship of the concerts "directly or indirectly" by "any brewery or liquor concern."

The Washington Baptist convention has moved into its new headquarters at 321 First Ave. W. here. The $115,000 building has two stories, the first of which is leased to a commercial firm. The 140 churches in the convention have a membership of around 25,000. H. L. Caldwell is executive secretary. Gordon D. Forbes, for 15 years director of Christian education for the convention, has resigned to become minister of education at First Baptist Church, Sacramento, Calif. GERTRUDE L. APEL.

### E.U.B. Youth Join in Evangelism Mission

In their first such churchwide venture, the Evangelical United Brethren boards of Christian Education and Evangelism are sponsoring a "youth mission to youth" this summer. Seventy-four young people, chosen from all parts of the country, are divided into three teams. Serving on a voluntary and subsistence basis, they will journey from Allentown, Pa., to Denver, stopping in various centers to conduct missions in churches of the denomination. The first mission covered 23 churches in and around Harrisburg, Pa. During the day the young people studied procedures, and at night worked with youth in the churches to win others to Christ, strengthen youth programs and utilize new evangelism techniques. As a result of the weeklong endeavors, climaxed in a rally attended by 1,000 young people, 52 first-time commitments to Christ were registered, as well as 213 recommitments, 157 commitments to life work, 237 to youth fellowship participation, 200 to Bible reading and prayer.

# Memphians Plan For Integration

**Community Leaders Cite Progress and Lay Basis for New Gains—Cumberland Presbyterians Elect Morrow**

MEMPHIS, July 12.—Shortly after the Supreme Court's decision against school segregation, several Memphians sought to cushion the shock by forming Integration Service, Inc. The bulletin of the service has been sent regularly to the newspapers, which have used the material judiciously. Recently this group held a conference at LeMoyne College on the economic, educational and religious aspects of race relations in Memphis. It was shown that the population here has always been more equally divided than in most cities, that the two races have always been dispersed throughout the city rather than concentrated in sharply defined areas, and that no violent conflict has occurred since 1866. The changes of the last quarter-century were cited to illustrate the progress made and the long road to go before there is complete acceptance of one another as persons and inequities in public facilities and services are corrected.

### Advocates Policy of 'No Wobble'

The only outside speaker was George Mitchell of Atlanta, executive director of the Southern Regional Council. Dr. Mitchell said he is a southerner who is still a bit of a romantic, clinging to the idea of the sense of responsibility and good will of a gentleman. He bases much of his hope on the willingness of gentlemen to strive for the democratic ideal. He said that the Supreme Court had simply set objectives and laid down the most general sort of rules for compliance, and that actual movement toward these objectives depends on the work of people of good will and intelligence in every southern community. First step in procedure, he said, was sharing responsibility in planning and working. He suggested that the most effective committees would be those with members with similar interests and achievements. He urged that when an official body could be brought to adopt a course of action, the firmness of the decision was almost as important as its content. This he called a "no wobble" policy.

### How Does a City Make Policy?

Three discussion groups raised such questions as: How can Memphis effect an official policy? What is being done to prepare students for integration? How can we induce the board of education to formulate, state and stick to a definite policy? What effect has the Supreme Court ruling had on business relations and on labor? What can be done to get management to accept the principle of serving all on an equal basis? What can be done to improve housing for Negroes? How can the minister move toward integration and stay with his congregation?

### Seek Solutions Within Law

While it was easier to ask than to answer such questions, the conference elicited sug-

gestions as to next steps, led to an exchange of ideas, and inspired all present by the knowledge that many are concerned about the problem of race relations and want to see it solved within the framework of the law.

### Achievements Are Noted

It was reported (1) that a Negro Memphis Committee for Progress had been formed to cooperate with the Greater Memphis Race Relations Committee (white); (2) that bus desegregation is spreading; (3) that the Tennessee Baptist Missionary Union (white) has given $2,500 to the library of the S. A. Owen Junior College (Negro); and (4) that of the fourteen whites and two Negroes who asked admission to the graduate school of Memphis State College, nine whites and both Negroes failed to pass the new "screening" test. Exhibits and printed materials were provided by Integration Service, Inc.

### Morrow Is Moderator of Cumberland Presbyterians

The 126th General Assembly of the Cumberland Presbyterian Church met in Cookeville, Tenn., in late June. Delegates, commissioners and visitors numbered 700. The commissioners came from 53 presbyteries representing 1,000 congregations and 85,000 members. Mary Katherine Mize, president of the Board of Foreign Missions, introduced Executive Secretary A. G. Matlock, who in turn introduced Tadao Yeshizaki of the Koza church (near Tokyo) and Paul Wu, new pastor of the First Chinese Church, San Francisco. Among the commissioners were two women, Eva Petty and Zola Stanfield, both elders. On being elected moderator, Hubert Morrow of Goodlettsville, Tenn., asked Former Moderator Morris Pepper, who had encouraged him to enter the ministry, to offer the induction prayer. Attending the assembly were S. A. Nelson, moderator of the Negro Cumberland Presbyterian Church, with several delegates from the Negro synods.

### Improve Mental Health Aids

A mental hygiene clinic supported by city, county and state funds is assured for Memphis. City and county commissioners have agreed to provide funds for its construction. Frank R. Ahlgren, editor of the *Commercial Appeal* and a trustee of the University of Tennessee, has accepted the chairmanship of the clinic's mental health advisory board. The state will pay half of the operating expenses. The clinic will be predominantly for children. It will be the second mental clinic in Memphis. The other one provides teaching and research opportunities. The Shelby county quarterly court has also appropriated funds to supplement a $30,000 state grant for housing an alcoholic clinic in Memphis.

MARSHALL WINGFIELD.

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### Church Leaders in Kenya Ask for Help

Protestant and Anglican leaders in Kenya colony have asked the British government to send a parliamentary delegation to that colony to help restore normal conditions after the long reign of Mau Mau terrorism, and to assist in the work of rehabilitation, which they see as proceeding too slowly.

# Propose Unity In Appalachia

**In Conference at Berea, Ky., 'Mountain Mission' Workers Take First Step Toward Common Endeavor**

LOUISVILLE, KY., July 17.—A trite-sounding resolution adopted by mountain workers gathered at Berea College late in June wrapped a sensation in one innocent-looking word. The resolution appeared among the findings: "That this conference encourage the churches to work cooperatively to provide for the adequate churching of all people of the Appalachian mountain region."

The trigger word there is "cooperatively." Churches have been working *noncooperatively* in the area as long as anyone can remember. This vast area, known to geographers as the most extensive hill country in the world and to local pride all the way from Pennsylvania to Alabama as "mountain country," has long been the scene of religious work carried on by many denominations. But the valleys and coves of Appalachia have been no more remote from each other than have denominations from others sometimes working in the same hollows.

*From Many Denominations*

The conference at Berea marked what could prove the beginning of a new era in what used to be called "mountain mission" work. For a week, religious workers from various denominations in the Appalachian region conferred about their common problems and sought ways by which some progress toward solution might be made. Participating were members of the Baptist, Methodist, Disciples, Nazarene and Seventh-day Adventist churches, of the Church of God and of Presbyterian churches—United, U.S. and U.S.A.

Keynote speakers were W. D. Weatherford of Berea College and A. B. Cash, director of pioneer and mountain missions for the Southern Baptist Convention. Both spoke with enthusiasm of the southern Appalachian people themselves—"perhaps the most vital single group in all America." Among others who addressed the conference were Dale W. Medearis of the Disciples of Christ; W. C. Bower of Lexington, Ky.; Wayne Oates of Southern Baptist Seminary here; Pres. H. Leo Eddleman of Georgetown College (Southern Baptist) in Kentucky; J. M. Tydings, director of the division of moral and spiritual education in Kentucky's state department of education; Sarah Stice, director of the department's division of health; and Dr. Asa Barnes, area medical administrator for the United Mine Workers union.

*Agreed on Unity Principle*

The workers attending this conference—and to some extent their supporting churches—are agreed on the principle of the unity of life. As another finding read: "Life . . . cannot be compartmentalized and still exist. It has certain characteristics, to be sure, which for convenience we call economic, social, religious and cultural. But none of them can be said to exist in isolation. A man is an economic being; at the same time he is a religious being. . . . It would appear that the churches must give [*sic*] some concern for all facets of life and all the things which

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Concerns the progress of the Negro in the United States. "One cannot read this book without feeling guilty and contrite that we have been so 'gradual' in bringing about what should be an accepted pattern of our American way of life"—from a recent review.

concern man. The gospel they proclaim must be seen to embrace all of life." With this concept in mind, the conferees heard and discussed lectures on farming and other economic activities and the use of economic resources, on health needs and medical care, on education, and on evangelism and biblical preaching.

Sparks of information illuminated the problems faced by the area these workers serve: The southern Appalachian region as a whole is poorer than any other region of the United States. Of its 257 counties, 83 per cent are as much as two-thirds rural. The average farm family level of living index for the nation is 122, but in this region 39 per cent of the farm families have a level of living index of below 66, 84 per cent below 100. In Pickett county, Tennessee, the index is 9. Appalachia has a higher death rate than any other region of the nation. Between 1940 and 1944, more than a fourth of the male population was rejected for military service on account of poor health. Although medical service is considered adequate when the ratio of population to doctors is 1,000 to 1, in the mountain area 79 per cent of the counties have more than 2,000 persons to each doctor. Diarrhea-dysentery, diphtheria, pneumonia and tuberculosis, disappearing elsewhere, are still major causes of death in this region.

### *Ministry-Related Problems*

Among problems connected with the ministry four were highlighted: low salaries, need of training, the tendency of ministers to move often, and the general shying-away of ministers from rural areas (of 15,000 empty pulpits in the U.S. in 1950, 80 to 90 per cent were in rural areas). One basic problem in recruiting for the ministry is revealed in the estimate (some question the figures) that 70 per cent of high school teachers in eastern Kentucky are not connected with any church at all. The result of this religious indifference is obvious not only in vocational guidance—what there is of it—but in day-to-day attitudes on the part of teachers and young people. The kind of leadership, and the personnel and equipment for it, which the urban church takes for granted is generally ignored by the rural church in the hills. Such churches are built for preaching, nothing else, and in most cases are served by men who visit the community only occasionally and "sit loose" to its problems even if they are aware of them.

The last day of the conference Vinton D. Bradshaw, a young Disciples minister, brought a report on an outstanding venture in rural church cooperation in Pickett county in the Tennessee Cumberland area—the Dale Hollow larger parish, of which he is one of the ministers. [See The Christian Century for April 11, 1951.] Larger parishes are common enough, but one which includes four denominations is rare. Dale Hollow, in a county where the level of living index as noted above is only 9, is such a parish.

### *Concrete Proposals*

Two of the conference's other findings were of particular interest. One encouraged ministers to cooperate with government agencies and other groups in community and rural development programs, and with public school teachers and administrators in programs such as are being carried out in Kentucky to improve the moral and spiritual welfare of students.

The other recommendation called attention to the inadequacy of available factual data for setting up any practical regionwide program. It proposed that a committee representing as many of the leading denominations as can be enlisted be set up to make a comprehensive study of data in such fields as health and education, and to determine the relation of the church and religion to the problems in those fields. It recommended that Berea become the center for such a study, which would attempt to enlist the help of research departments of all state universities throughout the Appalachian area.

Another conference is definitely planned for next year. Whether a permanent organization shall be effected will be determined at that time.

KENNETH J. FOREMAN.

## Start Joint Theological Training in Africa

Three union Protestant theological seminaries will soon be providing higher training for ministers in Africa. At Dondi, in Angola, the Methodist and Congregational Christian churches will join with the United Church of Canada in a seminary to open in 1957. In Rhodesia, U.S. and British Methodists will begin joint training of church workers on two levels in 1959: for ordained ministers in close cooperation with the new university at Salisbury, and for evangelists, supply pastors, religious education directors and other workers at Old Umtali. In Mozambique, the Christian Council will sponsor a union school on a property of the Swiss Mission at Ricatla, beginning this fall.

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One pastor told us of the difficulties of his youth—his mother's struggle to raise their large family after his father died leaving no insurance. Another minister saw the same thing happen to his relatives. Every clergyman knows of individuals in his congregation left destitute . . . people in the kind of serious trouble that could have been avoided if their parents had made life insurance provisions for them. All young fathers would like to see that their families have what they, perhaps, were denied. And it's so easy to take the necessary steps through the Ministers Life "Young Men's" Policy.

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SINCE 1900 ML&C

# Nazarenes Chart Course to 1960

**At Quadrennial Assembly in Kansas City They Set Enlarged Goals Looking to Golden Anniversary**

KANSAS CITY, Mo., July 23.—A goal of 1,000 new churches during the denomination's golden anniversary quadrennium was set at the Church of the Nazarene's 14th General Assembly at municipal auditorium here last month. In the quadrennial address of the five-man board of general superintendents, read by G. B. Williamson, the 10,000 delegates and visitors were challenged to organize a church a day during 1958, the anniversary year. "It is time for a revival of the pioneer spirit," said the message. "Our greater numbers and resources, better equipment and training and more prestige could become a snare to us. . . . We must not consent to fit inoffensively into the patchwork of myriad Protestant denominations." S. T. Ludwig, general secretary, reported that during the past quadrennium 37,000 names were added to membership rolls for a total of 280,000. Sunday school enrollment gained 21 per cent, to 605,000. John Stockton, general treasurer, announced that the $10 million missions goal had been exceeded by $500,000. Objectives adopted here call for 150,000 new members on confession of faith by 1960, a Sunday school enrollment of 1 million, $14 million for world missions and evangelism.

### Headquarters Project To Be Completed

The Church of the Nazarene grew out of a union of several independent holiness groups of the Wesleyan tradition. On the eve of the assembly denominational officials announced plans to build a new $1.6 million publishing house on international headquarters property in southern Kansas City. It will be the third and final unit to be constructed on a 22-acre tract purchased in 1950. The others are a $500,000 seminary opened in May 1954 and a $400,000 headquarters building opened six months later.

### Make Permanent the Nazarene 'Crusade for Souls'

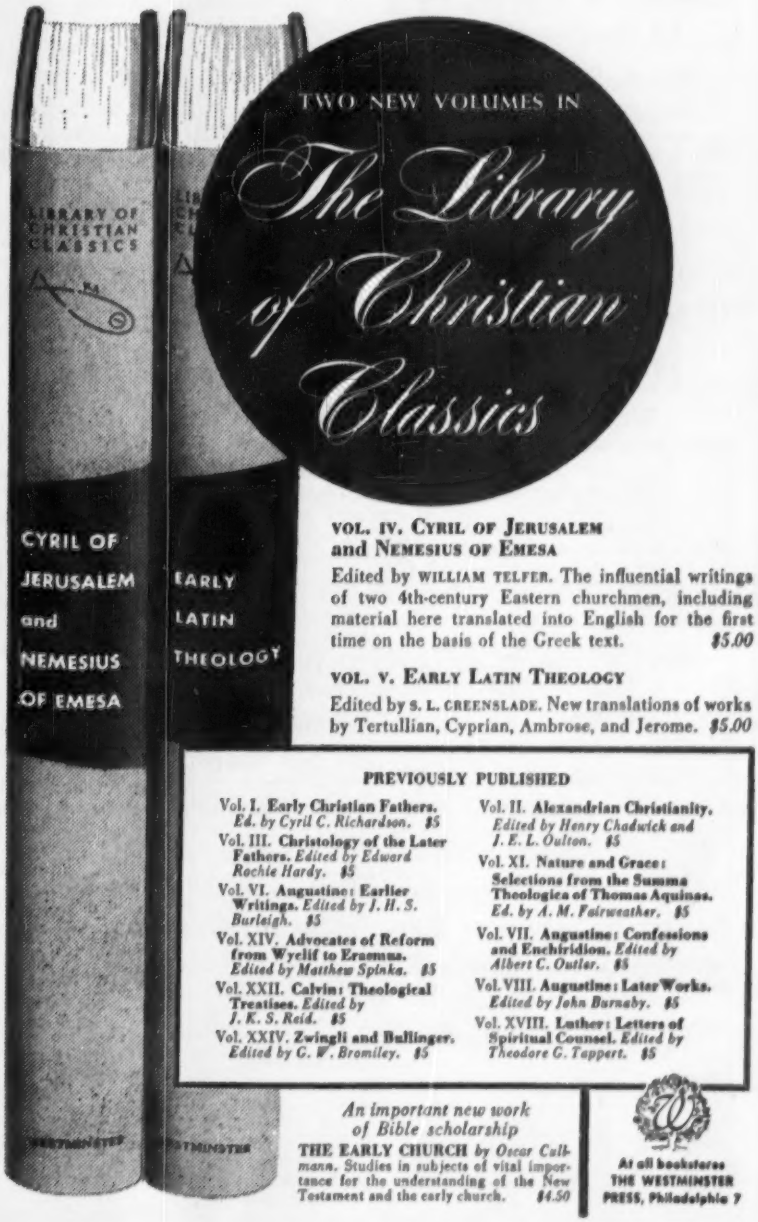
The General Assembly ordered the creation of a separate department of evangelism in its General Board to give the denomination's "Crusade for Souls," begun in 1948, "official and continuing status." This was considered the most significant legislation adopted during the six-day conclave. By overwhelming votes, the 700 delegates returned the five present general superintendents to office. At a mammoth missionary rally on opening day, it was announced that the church is this year adding three new mission fields—in Nyasaland, Formosa and Okinawa—to bring its total to 33. Twenty-eight newly appointed missionaries were introduced. They bring the total to 342.

### Kansas Church Council Reports Active Program

At its annual assembly, held in Manhattan, the Kansas council of churches heard reports of a broad program carried out through its 19 committees and the affiliated united churchwomen of Kansas. A United Christian Youth Movement training conference was sponsored during the year, as well as two leadership training coaching conferences, 36 vacation church school clinics, a radio-television workshop held in cooperation with the National and Wichita councils of churches, cooperative programs on use and understanding of the Bible in 12 communities, two National Christian Teaching Missions and a number of united preaching missions, institutes on international relations in Wichita and Topeka, a town and country conference in cooperation with Kansas State College, and a year-round program of friendly relations with foreign students in colleges and universities of the state. The Church World Service–CROP committee reported that giving to CROP (Christian Rural Overseas Program) in Kansas during the year represented a value of $171,735, only slightly shy of the $175,000 goal—and this in a year of severe drought. The committee approved a $225,000 goal for 1956 to undergird the surplus commodity relief program of Church World Service. Delegates were impressed by the improving chaplaincy program in state institutions as reported by Chaplain Thomas Klink and Dr. Paul Pruyser, clinical psychologist at Topeka State Hospital. The principal addresses at the assembly were given by Pres. Eugene Carson Blake of the National Council of Churches.

### Honor Laywomen for Service To Vacation Schools

For the second year, the Kansas council of churches gave ecumenical awards to lay leaders for achievements in interdenominational community projects. The 1956 awards went to eight women in recognition of their effective and loyal service in the vacation church school clinics. The delegates heard plans for an ambitious program of united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evangelism to be underwritten by a $10,000 foundation grant; engaged in a flurry of debate over statements to be submitted to denominations by the Christian social relations committee on racial integration, temperance, labor-management relations (in connection with "right to work" laws), gambling and international relations; and unanimously approved a $22,500 budget which allowed for a long-overdue salary increase for Milton R. Vogel, whose decade of tireless and patient service as executive secretary was appropriately recognized. They elected as new president J. D. Smercheck, secretary of the Kansas Farm Bureau and Disciples layman. He succeeds Harold Lobaugh, United Presbyterian executive from Topeka.

### Rural Seminary Graduates First Class

Graduating its first class, the Rural Seminary of the Bible College of Missouri at Columbia conferred the B.D. degree on five young men—two Presbyterians and three Disciples—who had completed training preparing them for the town and country ministry. Opened in the fall of 1952, the seminary represents an expansion of the training program successfully carried on for a number of years by the Bible College in cooperation with the state university's college of agriculture. In addition to a theological education, the interdenominational seminary gives its students a knowledge of balanced farming and an appreciation of the conservation of three basic resources—soil, water and character.

### Laymen Propose to Aid Chuch Colleges

Two Kansas City laymen—R. Carter Tucker, a lawyer, and Lem T. Jones of the Russell Stover candy firm—are among the 25 men from throughout the nation who have organized the National Committee of Churchmen for Church Colleges. Tucker, active in charitable and civic work, was named chairman two years ago of the development program at Central College (Methodist) at Fayette, Mo. Jones is a former president of United Church Men of America and of the National Council of Presbyterian Men. The committee will do no fund-raising as such, but will seek to create a climate of opinion that will encourage gifts to churches and colleges, rally church members to greater support of church-related colleges and enlist other men who will give time and energy to a program of practical assistance to colleges. Chairman of the group is Milburn P. Akers, executive editor of the *Chicago Sun-Times*.

### And So Forth

Evangelist Billy Graham addressed the awards luncheon held during the National Junior Chamber of Commerce's five-day convention here late in June. An active Jaycee himself (in Asheville, N. C.), Graham urged his fellow members to insure that they and every man around them have "not a general but a personal" faith in God, and to pause "on the way up to success" to consider their aid from God and contribute toward a broader acceptance of Christ.

Two main speakers at the convention here in May of the General Federation of Women's Clubs were Frederick Brown Harris, Methodist minister who has been chaplain to the Senate for all but two years since 1942, and Everett C. Clinchy, president of the National Conference of Christians and Jews.

Robert I. Wilson, for the past 23 years pastor of First Baptist Church here, is retiring after 45 years in the ministry. Dr. Wilson has been active in the work of the local church council, participated in a political cleanup drive in the late 1930s, served as a director of Central Baptist Seminary, Ottawa University and the Bible College of Missouri, and has been a member of the American Baptist Convention's boards of foreign missions and of education and publication.

The Unity Ministers Association, holding its 31st annual conference at Unity Farm near here late in June, elected as new president Warren Meyer of Tacoma, Wash.

Earl J. McGrath is leaving the presidency of the University of Kansas City to head the institute for the study of higher education to be established at Teachers College, Columbia University. The institute is one of two such research centers—the first of their kind—being set up with funds supplied by the Carnegie Corp. The other will be at the University of California.

WENDELL K. PATTERSON.

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### U.S. Churches Send Help To Greek Sufferers

Emergency relief in the form of 122,400 pounds of food and other supplies valued at $65,000 was dispatched by American Protestant and Orthodox churches through Church World Service for the benefit of the hundreds of people left injured, homeless and destitute by the earthquake and tidal wave which swept the Greek islands in the Aegan Sea July 9.

### Norwegian Students Earn Funds for Church

This summer 150 Norwegian students are clearing 12,350 acres of forest under auspices of the Norwegian Student Christian Movement. The 30,000 kronen (about $5,000) they earn will be given to the church for its work among youth. It will be enough to pay three youth secretaries for one year. On Sundays the workers take part in religious services and meetings in churches near the forest.

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# India Improves Status of Women

**New Law Grants Control of Property to Wives—Polygamy Curbed in Pakistan Recommendation**

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, July 1.—The Hindu sucession bill which has just been passed by both houses of parliament is a landmark in the social history of this country. Enactment of the bill and its signature by the president completes the most important changes in the Hindu code suggested by the Rau committee in 1947. The first installment was the Hindu marriage act of 1955. The new law applies to all persons in India not professing the Muslim, Christian, Parsi or Jewish faiths. It makes women eligible to inherit and hold property in the same way as men. It also provides a share in the father's property for the daughters.

### Pakistan Makes Polygamy Hard

A commission on marriage and family laws has recommended that any man living in the Islamic Republic of Pakistan must get permission from a matrimonial court if he wants to take a second wife. Protests sparked by the Pakistan Women's Association at the time the former prime minister, Mohammed Ali, took his secretary for a second wife, led to appointment of the commission. Mr. Ali is now ambassador to the United States. Four men and three women made up the commission. They agreed that "polygamy cannot be left to the sweet will of the individual. . . . In rare cases taking a second wife may be justifiable but it should be conditional on permission of a court." That should be given, said their report, only if the husband is capable of doing justice to more than one wife and the additional children. The first wife now has to resort to a court to protect her rights. This is unjust, says the commission.

### Church Union Lags In North India

In connection with the proposed formation of a United Church of North India and Pakistan, Episcopal Bishop W. Lash of Bombay has made a statement that is interpreted as not antagonistic to the proposal. Noting that last year the convocation of the Church of England acted on several matters relating to the Church of South India, he said: "One of them leaves members of that church free to receive communion from the hands of any presbyter of that church when on a visit to South India. One explanation of this stand, made by a bishop of the Church of England who believes bishops to be essential to the church, is that presbyters who have not received episcopal ordination, but are yet functioning under the authority of a bishop, are in some way different from those not episcopally ordained and not under the authority of a bishop. This illustrates the value we set upon the tradition of a church with bishops for the good order of the church and shows that there is nothing magical about the bishop's part in the continuity of the ministry, though that is a function natural to his position in the church." The subcommittee on union which has been thinking about alternative practices of baptism recently reported that it is not yet desirable to try to rule on this question.

### Nehru Criticizes Communists

Remarks made recently by Prime Minister Nehru concerning the present state of mind of Indian Communists throws light on his supposed softness toward this party. He said publicly that Communists have always shown lack of maturity and realism. At the party congress at Palghat in April, he pointed out, they passed a 70-page resolution which illustrates their confusion. (See the June 20 Century, p. 757). He noted that the great changes which have taken place in Russia during the last few months have left the Communists here in a quandary: the changes have forced them to think, and this appears to be difficult for them. Mr. Nehru said India's Communists have blindly followed the policies adopted by Russia and China and so have become unused to independent thought. That "Communists in their hearts feel guilty," he added, is proved by their criticism of the All-India Congress' condemnation of violence.

P. OOMMAN PHILIP.

### Dutch Reformed Synod Asks New Look at New Guinea

Pointing out that many other countries, particularly Indonesia, do not agree that the Netherlands has a right to continue to control New Guinea, the General Synod of the Reformed Church of the Netherlands has appealed to the Dutch people to rethink their country's position.


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*Charles M. Crowe*

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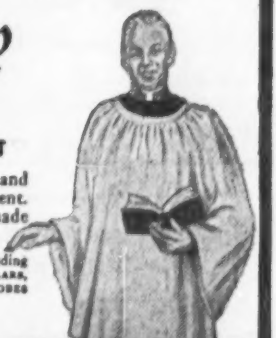

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# Britons Honor Scholar Barth

**Swiss Theologian Is Guest of Leading Churchmen at Lambeth Palace—Methodists Are Sobered**

LONDON, July 19.—Karl Barth, world-famed Swiss theologian, was honored July 4 at one of the largest and most distinguished gatherings of theologians and other churchmen ever to greet a continental scholar here. The Archbishop of Canterbury at a reception at Lambeth Palace presented to Dr. Barth a copy of the book *Essays in Christology for Karl Barth*, edited by T. H. L. Parker and published by Lutterworth Press the day of the gathering. Barth was evidently pleased that the 13 younger theologians who wrote the essays had grasped the central point of his theological system, and that in his 70th year he should be received with such honor in Britain. "The discovery of your serious concern in Christology makes this a great day for me," he said. "It shows that today much more than before we are looking into the same direction. When all of us agree that this center has to be searched for and discovered again and again, then the English channel and one day perhaps even the Atlantic ocean will not be a demarcation line." Paying tribute to Dr. Barth in addition to the archbishop were Dr. Parker, Norman Goodall and the dean of St. Paul's Cathedral.

### House of Lords Delays Abolition of Hanging

The bill to abolish the penalty of hanging for murder, which had passed the House of Commons, was defeated in the House of Lords. The action was not unexpected. It means that the bill must be presented once again in the lower house. If repassed there, it will become law automatically. The most interesting aspect of the debate in the House of Lords was the change in attitude of the Anglican bishops. Only one of them, Dr. Chavasse of Rochester, voted for retention of the death penalty. Bishop Mortimer of Exeter admitted to being a "convert to abolition." The bishops of Chichester and Manchester made effective speeches in favor of the bill. Although they voted for the bill, the archbishops of Canterbury and York defended the concept of retribution in punishment; they are not enthusiastic abolitionists. There is no doubt that church opinion has moved strongly toward ending the hanging penalty, and the bishops have wisely recognized that fact.

### Methodist Conference Hears Sobering Message

The recent Methodist Conference listened to some gloomy forebodings from H. Crawford Walters, its new president. Dr. Walters, who has served in the church's ministry for 47 years, called the past half-century a "moral landslide." He declared that while many of our youth are fine persons, a section of them are a "menace to the community and a problem to the church." "This is not an indictment of youth," he added. "It is an indictment of the community which has allowed the moral atmosphere to become so polluted that something like this was bound to happen. The neglect, until recently, of religious teaching in the day schools, the absence of religion from the home, the theory that man is little more than a sophisticated animal, the background of broken family life—from all that what could you expect to emerge other than what has emerged?" Statistics reported to the conference were not very encouraging. Membership for the year is down by 300 to 744,321, Sunday school pupils by 32,921. An even more serious decline is that in the number of lay preachers—34 per cent since 1932. And five-sevenths of Methodist services are conducted by such laymen. Methodism is also suffering severe setbacks in Wales, where membership has fallen by 2,336 in the past five years. The conference named as president-elect Harold Roberts, principal of Richmond College.

### Archbishop of York Hopes For Methodist Union

The Methodists and Anglicans have started their "talks" under happy auspices. In an address to 2,000 Methodists gathered for a festival in Durham Cathedral, the Archbishop of York came out strongly on the side of union between the two churches. "Oh, the tragedy that these two streams of Christianity in our land have gone apart," said Dr. Ramsey. "Freely do we admit that the Church of England was terribly to blame. How far actions of John Wesley had at any early stage made separation inevitable, who can judge? Far better that we should be considering how unity can come. My dream is that one day the Methodists will, by means of bishops, be linked with the Church of England while retaining their own customs and methods as a society." Of course, in Dr. Ramsey's view Methodist acceptance of the system of bishops is necessary for union. It is this hurdle which all are waiting to see the Methodists leap.

### Anglican Bishop from China Visits London

The first Chinese bishop of the Anglican communion to visit London since the missionary links between China and the West were broken has arrived to take part in preliminary preparations for the 1958 Lambeth Conference. He is K. H. Ting, in charge of the Chekiang diocese. The Anglican Church in China—its official name is the Holy Catholic Church in China—evidently still values its links with the Anglican communion but is careful to point out its complete independence. Bishop Ting, a lively young man who was well known in Britain as one of the secretaries of the World's Student Christian Federation, is guarded in his comments on the general situation in China, but is enthusiastic about the life and the future of the church. Its new-found freedom from "missionary" control has apparently acted as a kind of religious liberation. While it considers association with the Western churches desirable, it is determined that there shall be no return to the dependence of former years.

### And So Forth

The Archbishop of York is leading a group of Anglican churchmen on a visit to the Soviet Union.

Southwell Cathedral near Nottingham, the smallest of the British cathedrals, celebrated its 1,000th anniversary in June.

CECIL NORTHCOTT.

# Filipinos Defy Catholic Ban

**Manila Congress Passes Law Opposed by Hierarchy—Nixon Speaks on Anniversary of Freedom**

MANILA, July 10.—Despite strong opposition from the Roman Catholic hierarchy, the so-called Rizal bill has been passed by our congress and signed by Pres. Ramón Magsaysay. The new law prescribes José Rizal's two novels, *Social Cancer* and *Reign of Greed*, as basic texts in colleges and universities. The study of these and other of Rizal's writings, it is believed, will instill ideals of freedom and love of country. While the bill was being considered in the senate, the hierarchy's spokesmen maintained that Rizal's novels are heretical and impious because they contain attacks against the Roman church, its doctrines and its clergy. (See The Christian Century for May 2, p. 706.) Sen. Claro M. Recto, a Catholic layman, author of the original bill, declared that in enacting it the state has asserted the supremacy of its own law over canon law.

### First Woman Missionary Returns Home

Leonora Flores, first Filipino woman to go as a missionary to Nigeria, Africa, has arrived here after two years in that land, where she helped in planning curriculum for religious education. Her report of the work in Nigeria is making Christian missions very real to us. Miss Flores has many invitations to speak in churches and schools. Of the nine Filipino missionaries sent overseas, she is the first to come home to tell about mission work abroad.

### Salvation Army Inaugurates New Headquarters

The Salvation Army's new $80,000 headquarters on Pennsylvania avenue here, designed by one of our own architects, Gregorio Amistoso, was inaugurated recently in the presence of national leaders of the Evangelical movement. Pres. Magsaysay sent greetings commending highly the contribution of the Salvation Army to the spiritual welfare of our people. The Army began work here as a city institution in 1937. The war wrought havoc with its properties, but workers carried on wherever possible. The Army's postwar program of advance includes extension of work to rural areas.

### Philippines Celebrates Decade of Freedom

During the five-day celebrations of the 10th anniversary of the Philippine Republic's founding, Pres. Magsaysay and U. S. Vice-Pres. Richard Nixon addressed the nation. These ten years since July 4, 1946, when the U. S. granted Philippine independence, have been a period of reconstruction and recovery, with the restoration of peace and order now practically achieved under the Magsaysay administration.

### Schools Open for New Term

More than 5 million students aged 5 to 50 trooped into some 27,000 schools of all levels throughout the country when the new 9-month term opened in June. Nearly 4 million of these students are enrolled in some 25,000 public schools, the rest in the nation's 1,900 private schools. Protestant church leaders here say that, of the many cultural contributions made to the Philippines by the United States during her almost half-century's administration of the islands, the following are bound to stay: the public school system, the democratic form of government, the English language, and friendly relations between the two countries.

CORNELIO M. FERRER.

# Challenge at Silver Bay

**N.C.C. Missionary Conference Presents New Look at Task to Be Done**

SILVER BAY, N. Y., July 18.—Over 500 delegates from the United States and Canada representing 11 denominations gathered here on beautiful Lake George the past week to discuss the new look in the field of missions. The conference, sponsored by the National Council of Churches' joint commission on missionary education, challenged the delegates to greater effort lest the churches be too late to answer the call of Christ.

For the average churchgoer it is difficult to realize that over 25 per cent of the world's population have gained their independence since World War II. Most of these peoples were not prepared for it. They could not read or write, they had no radio or other form of communication. But they were determined that hunger, disease, servitude and poverty were not for them. Colonialization was dead, but they had no ready substitute. What could the Christian church do for these peoples? This was the question that confronted the delegates at Silver Bay.

*Problems at Home*

On the home front, the delegates learned, the problem is no less acute. With 60 million people still outside the church, what can be done to awaken them to their responsibilities? With 3,000 more people in the country every day, it is estimated that we will need 60,000 new churches in the next 25 years in order to take care of those who are inside the church. In New York city alone during the next five years, the Protestant churches will need 24 new buildings and $17 million. Our lack of Christian concern is exceeded only by the social problems brought about by the needs of 2 million migrants, discriminated-against racial groups and other underprivileged Americans.

In his opening address Karl Quimby, secretary for missionary education for the Methodist Church and chairman of the conference, stated: "Protestantism in this country tends to be superficial and divided, and much of its preaching is trivial. Christians lack dedication. They are willing to give money, but are too often unwilling to dedicate themselves as genuine Christians to the mission task at home and abroad." Dr. Quimby called on Protestantism to awaken to its responsibilities. He noted that communism has more missionaries in southeast Asia than Protestants have in the entire world.

Among the 40 or more on the faculty were Dr. and Mrs. Homer Bradshaw and Sarah Perkins, recently released from prison in Communist China. Also on the program was Charles Parlin, New York layman, who gave an illustrated talk on his trip to Communist Russia with a delegation from the N.C.C.

W. W. RICHARDSON.

### Real Estate Man Heads E. & R. Brotherhood

At the 6th quadrennial convention of the Churchmen's Brotherhood of the Evangelical and Reformed Church in Milwaukee, Carl J. Bender, a St. Louis real-estate operator, was elected president.


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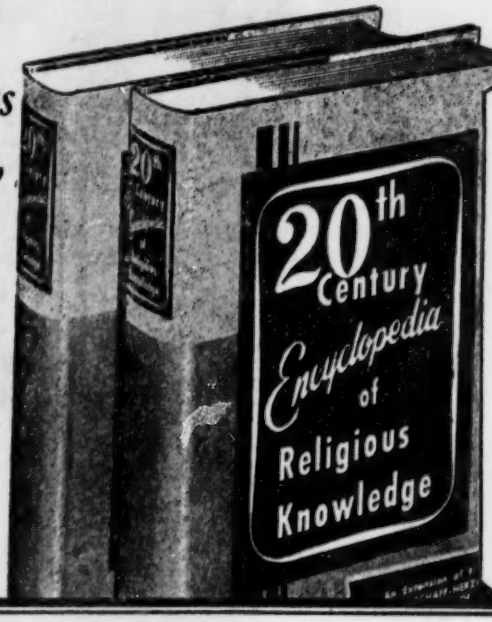


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